ÆSOP's FABLES,

EX
BIBLIOTHECA
REGIA
GEORGIAE
AUG.

English and Latin;

Every one whereof is divided into it's distinct periods, marked with Figures;

So that little Children being used to write and translate them, may not only more exactly understand all the Rules of Grammar; but also learn to imitate the right Composition of Words, and the proper Forms of Speech, belonging to both Languages.

By CHARLES HOOLE, Mr. in Arts, *L.C. Oxon*; and Teacher of a private Grammar School, in the *Token-house* in *Lothbury*, near the Royal *Exchange*, *London*.

LONDON,

Printed by *T. R.* for the Company of *Stationers*. MDCLXXVI.

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ÆSOPI ÆABULÆ,

ANGLO-LATINÆ;

Quarum ſingulæ in diſtinctas ſuas Periodos, numericis characteribus annotatas, ita dividuntur;

Ut in eiſdem tranſcribendis & transferendis exercitati Pueruli, non modo Regulas quaſcunque Grammaticas accuratius intelligant; ſed & aptam verborum Compoſitionem, atque Idiomata utriuſque Linguæ fæliciùs proſequantur, atque imitentur.

A *CAROLO HOOLE*, in Artibus M. è Coll. Linc. Oxon. privatæ Scholæ Grammaticæ Inſtitutore, in ædibus Quadrantrariis Lothburienſibus, haud ita procul à Byrſa regali, apud *Londinates*.

LONDINI,

Excudebat *T. R.* pro Societate *Stationariorum* MDCLXXVI.

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Deſ. Eraſmi Adag. Chiliad. 2. Centur. 6.

Οὐδὲ † Αἰσώπου πεπάτηκας, *i.e. Nè Æſopum quidem triviſti.* De vehementer ſtupidis & imperitis. Nam antiquitus *Æſôpi* fabellas etiam vulgus Idiotarum tenebat. Has igitur qui non legiſſet, nihil ſcire videbatur.

ÆSOP'S FABLES

English and Latine.

1. Of the Cock.

1. A *Cock, as he* turn'd over a dunghill, found a pearl: *saying, Why do I find a thing so bright?*

2. *If the jeweller had found it,* none would have been more glad than he, as being one *that could tell the worth of it.*

3. It is indeed of no use to me, nor do I much value it: nay truly, I had rather have a barley corn than all the Pearls in the world.

4. *The Moral. Understand by the* Pearl, *Art and Wisdom: and by the* Cock, a doltish man, and one that is given to pleasure.

5. *Neither do blockish people love the Liberal Arts, seeing* they know not the use of them; nor a voluptuous person, because he delighteth only in pleasure.

2. Of the Woolf and the Lamb.

1. A *Woolf, drinking* at a spring-head, *saw a Lamb drinking* a great way below.

2. *He ran to it, and chid the Lamb, because it* muddied the Spring.

3. *The Lamb trembled, and humbly besought him, that he would* spare an Innocent.

4. *Saying, that he, because he drank* a great way below, *could not indeed muddy the woolves drink,* much lets *would he.*

5. *The Woolf rails aloud on the contrary:* Thou varlet, thou hadst as good do nothing: thou art always opposing me; thy sire, thy dam, and all thy kind whom I cannot abide to see, do what they can to cross me.

6. I will punish thee to day.

7. *Mor.* It is an old saying. It is an easie thing to find a stick to beat a dog with.

8. *A great man if he list to hurt, doth soon take an occasion to hurt.*

9. *He hath offended sufficiently, that could not resist.*

3. Of the Mouse and the Frog.

1. A *Mouse* made War *with a Frog.*

2. They sought *for the Command of the Fen.*

3. The

ÆSOPI FABULÆ
Anglo-Latinæ.

1. De Gallo gallinaceo.

1. GAllus gallinaceus, dum *vertit ſtercorarium, offendit gemmam*: Quid, inquiens, rem ſic nitidam reperio?
2. Si gemmarius reperiſſet, *nihil eſſet eo lætius, ut qui* pretium ſciret.

3. *Mihi quidem nulli eſt uſui*, nec *magni æſtimo: imo equidem omnibus gemmis granum hordei malim.*
4. Morale. *Per* gemmam, *Artem Sapientiamque intellige: per* gallum, *Hominem* ſtolidum & voluptuarium.
5. *Nec ſtolidi artes liberales amant, cum uſum earum neſciant; nec voluptuarius*, quippe *cui una placeat voluptas.*

2. De Lupo & Agno.

1. LUpus, ad caput fontis *bibens, videt* agnum procul infrà *bibentem.*
2. *Accurrit*, agnum *increpat, quod* turbârit fontem.
3. *Trepidare agnus, ſupplicare, ut* parcat Innocenti.

4. Se, quando *longe infra* biberit, potum *lupi* nè potuiſſe quidem turbare: *nedum* voluiſſe.
5. Lupus contrà intonat: *Nihil agis* ſacrilege: *ſemper obes*: pater, mater, omne tuum *inviſum genus, ſedulo mihi adverſatur.*

6. *Tu mihi dabis* hodiè *pœnas.*
7. Mor. *Vetus dictum eſt: Ut canem cædas, facile inveniri baculum.*

8. Potens ſi libet nocere, facilè capit nocendi cauſam.
9. Satis peccavit, qui reſiſtere non potuit.

3. De Mure & Rana.

BEllum *gerebat* mus cum ranâ.
De paludis *certabatur* imperio.

3. *The* fight *was* eager and hazardous.

4. The crafty Mouse, *lurking under the grass, sets upon the Frog by ambuscado.*

5. *The Frog* being the lustier, *being* big-breasted and a good leaper, dares his enemy to plain fight.

6. *They had each of them a pike* made of a Bul-rush.

7. *Which conflict being seen a far off, the Kite makes haste, and whilst,* for eagerness of fighting, *neither looks to himself, the Kite snatcheth and pulleth in pieces both the warriours.*

8. *Mor.* Just so *it useth to befall factious Citizens, who being inflamed with a lust of ruling, whilst they strive amongst themselves to become Officers, put their wealth, and for the most part their life in hazzard.*

4 Of the Dog and the Shadow.

1. A *Dog swimming over a River carried a piece of flesh in his mouth: when the Sun shone,* so as it often falls out, *the shadow of the flesh shone in the water, at which when he saw it, he catcht greedily, and lost what was in his chaps.*

2. *And therefore being daunted with the loss* both of the thing, and of his hope, *at the first he stood amazed, and afterwards* recovering his spirit, *he barkt out thus, Poor dog, thy desire had no mean.*

3. *Thou hadst enough and too much, unless thou hadst been mad; and now through thine own folly thou hast less than nothing.*

4. Mor. *By this little tale, we are put in mind of moderation, we are put in mind of discretion, that there be a mean to our desire, lest we* lose certainties for uncertainties.

5. *Verily that* Sannio *in* Terence *saith wittily, I will not buy a Pig in a Poke.*

5. Of the Lyon and some other Beasts.

1. THe Lyon *had covenanted with the Sheep and some others, that* the prey *should be common.*

2. They go a hunting: *a stag is taken: they divide it.*

3. *When several parties began to take the several pieces* as they had agreed, *the Lyon roared, saying, One part is mine, because I am the most worthy.*

4. Likewise *another is mine, because I am* the strongest.

5. *Furthermore, I challenge a third part, because I have swet more in taking the Hart.*

6. *Lastly, unless you will grant me a fourth part,* farewell friendship.

7. *His fellows (when they heard this)* went away empty and holding their *peace,* not daring to murter *against the Lion.*

8. Mor. *Faith hath always been rare, in this age it is more rare,* it book is and always hath been *very rare amongst great men.*

9. *Wherefore it is better, to live with thy like.*

10. *For he that liveth with a mightier man than himself, is necessitated oftimes to forgo his own right.*

11. *Thou shalt have equal dealing with thy equal.*

3. *Pugna* erat *vehemens & anceps.*

4. *Mus callidus*, sub herbis latitans, *ex insidiis* ranam adoritur.

5. Rana *viribus melior, pectore & insultu valens, aperto Marte hostem lacessit.*

6. *Hasta* utrique erat *juncea.*

7. Quo certamine procul viso milvus adproperat: dúmque *præ studio pugnæ* neuter sibi cavet, utrumque bellatorem milvus rapit, ac laniat.

8. Mor. *Itidem* evenire solet factiosis civibus, qui accensi libidine dominandi, dum inter se certant fieri magistratus, opes suas plerumque & vitam in periculo ponunt.

4. *De Cane & Umbra.*

1. CAnis, tranans fluvium, rictu vehebat carnem: splendente sole, *ita ut fit*, umbra carnis lucebat in aquis, quam ille visam avidè captans, quod in faucibus erat, perdidit.

2. Itaque *tum rei tum spei* jacturâ perculsus, primùm stupuit, deinde *animum recipiens*, sic elatravit: Miser, deerat cupiditati tuæ modus.

3. Satis superque erat, ni desipuisses: jam per tuam stultitiam minus nihilo tibi est.

4. *Mor.* Monemur hac fabella modestiæ, monemur prudentiæ, ut cupiditati sit modus, ne *certa pro incertis amittamus.*

5. Astutè certè Terentianus ille Sannio, *Ego*, inquit, *spem pretio non emam.*

5. *De Leone, & quibusdam aliis.*

1. CUm ove quibusdámque aliis pepigerat Leo, *venationem* fore communem.

2. *Itur venatum*: capitur cervus: partiuntur.

3. Singulis singulas partes tollere, *ut convenerat*, incipientibus, leo irrugiit: Una, inquiens, pars mea est, quia sum dignissimus.

4. Altera item mea est, quia *viribus præstantissimus.*

5. Porrò, quia in capiendo cervo plus sudaverim, vendico tertiam.

6. Quartam denique partem ni concesseritis, *actum est de amicitia.*

7. Socii (hoc audito) discedunt vacui & taciti, *non ausi mutire* contra leonem.

8. *Mor.* Rara semper fuit fides, apud hoc seculum rarior est, apud potentes *& est & fuit* semper rarissima.

9. Quocirca satius est, ut vivas cum pari.

10. Qui enim cum potentiore vivit, *necesse habet* sæpe *de suo jure concedere.*

11. *Cum æquali æquale tibi jus erit.*

6. Of the Woolf and the Crane.

1. THe bones *by chance* stuck in the throat of a Woolf, *that had worried a sheep.*

2. *He goeth about, he intreateth help, but no body helpeth him.*

3. Every body said, he was rightly serv'd for his greediness.

4. *At the last, he perswadeth the Crane with many fair words, and more promises; that with her great long neck, being put into his throat, she would take out the* bone that stuck *in it.*

5. *But he mockt her, when she* desired something for her pains; *Thou fool (quoth he) go thy way hast thou not enough that thou livest? Thou art beholding to me for thy life.*

6. *If I had listed,* I *might have bit off thy neck.*

7. *Mor.* It is an old saying, *that* it is thrown away, which thou dost to an ungrateful person.

7. Of the Countrey-man and the Snake.

1. A Countrey-man brought home a snake which he had found in the Snow *almost starved to death* and *laid it before the fire.*

2. *The Snake recovering strength and poison from the fire, and afterwards* not abiding the heat, *filled all the cottage with hissing.*

3. *The Countrey man, having got up a Hedge-stake, runs to him,* and takes him up roundly *for the wrong done him, both with words and strokes.*

4. *Would he thus* requite him?

5. *Would he offer to take away his life, that had given him life?*

6. Mor. *It sometimes comes to pass, that they do thee hurt, whom thou hast done good to;* and deserve ill at thy hands, *from whom thou hast well deserved.*

8. Of the Boar and Asse.

1. WHilst the idle Asse *mocked the Boar, he chafed at him and gnasht his teeth.*

2. *Thou very idle Asse, thou hast deserved smart; but although* thou art worthy of punishment, *yet* I scorn to punish thee.

3. *Mock on and spare not, thou mayest do it scot-free.*

4. *For thou art safe, because of thy idleness.*

5. *Mor.* Let us endeavour, *that when we hear or endure things that do not beseem us, we may not speak or do things that do not beseem us.*

6. *For naughty and ungratious persons, for the most part, are glad if any good man oppose them;* and they count it a great matter that they are thought worthy to have revenge taken on them.

7. *Let us imitate Horses and great Beasts, which pass by barking currs with contempt.*

9. Of the City Mouse, and Country Mouse.

1. THe City Mouse had a mind to walk abroad into the Country.

2. *The Country Mouse saw her, and invites her home, gets things ready,* and they go to supper.

3. The

6. *De Lupo & Grue.*

1. LUpo voranti ovem fortè *ossa hæsere in gula.*

2. *Ambit, orat opem, opitulatur nemo.*

3. *Omnes dictitant, tulisse eum pretium voracitatis.*

4. Tandem blanditiis multis pluribusque promissis, gruem inducit, ut, collo longissimo in *gulam* inserto, *os infixum* eximeret.

5. *Petenti* autem *præmium* illusit: Inepta, inquit, abi: non sat habes, quod vivis? *vitam debes mihi.*

6. Si libuisset, licuit præmordere collum tuum.

7. Mor. *Tritum est, perire quod facis ingrato.*

7. *De Rustico & Colubro.*

1. RUsticus repertum in nive colubrum, *frigore prope enectum*, domum tulit, *adjecit ad focum.*

2. Coluber, ab igne vim vitusque recipiens, deinde *flammam non ferens*, omne tugurium sibilando infecit.

3. Accurrit rusticus; correptâ fuste, verbis verberibusque cum eo *injuriam expostulat.*

4. Num hanc *referat gratiam*?

5. Num vitam erepturus sit illi, qui vitam ipsi dederit?

6. *Mor.* Fit interdum, ut obsint tibi quibus tu profueris; & malè *de te mereantur* ii, de quibus tu bene sis meritus.

8. *De Apro & Asino.*

1. DUm *iners Asinus* irrideret aprum ille indignans frendebat.

2. Malum quidem, ignavissime fueras meritus: sed etiamsi tu *pœna fuerat dignus*, tamen *ego indignus qui à te pœnas sumam.*

3. *Irride tutus, impune tibi licet.*

4. Tutus enim es ob inertiam.

5. Mor. *Demus operam*, ut cum indigna nobis audiamus aut patiamur, ne indigna nobis dicamus aut faciamus.

6. Mali enim & perditi plerunque gaudent, si quispiam bonorum eis resistat; *magni pendunt haberi se dignos ultione.*

7. Imitemur equos & magnas bestias, qui *oblatrantes canículos* cum contemptu prætereunt.

9. *De Mure Urbano & Mure Rustico.*

1. *Libitum est urbano muri deambulare rus.*

2. LVidit hunc mus rusticus, invitat, apparatur, *itur cœnatum.*

3. The Countrey Mouse fetcheth out whatsoever she had laid up against Winter, & brings out all her store, that she might satisfie the daintiness of such a great guest.

4. Notwithstanding the City Mouse knitting her brows, condemns the poorness of the Countrey, and withall commends the plenty of the City.

5. As she goes back, she brings the Countrey Mouse with her into the City; that she might make good in deed, what she had brag'd on in words.

6. They go to the Feast, which the City Mouse had gallantly provided.

7. As they are at their cheer, the noise of the key is heard in the lock.

8. They trembled, and ran away as fast as they could.

9. The Countrey Mouse being both unused to it, and unacquainted with the place, had much ado to save her self.

10. When the servant was gone away, the City Mouse comes again to the Table, and invites the Countrey Mouse.

11. He creeps out of his hole, having scarcely got shut of his fear, at the last.

12. He asks the City Mouse, that invited him to drink, whether this danger was often or no.

13. He made answer, that it was every day, and ought to be sleighted.

14. Then quoth the Country Mouse, Is it every day?

15. Truly, thy dainties have more bitter than sweet in them.

16 Indeed I had rather have my want with security, than that abundance with such trouble of mind.

17. Mor. Riches indeed make shew of pleasure, but if you look into them, they contain danger and bitterness.

18. There was one Eutrapelus, who when he would do his enemies the greatest mischief, made them rich, using to say, he thus took revenge on them; for they were like to receive with their riches a great burthen of cares.

10. Of the Eagle and Jack-daw.

1. AN Eagle having got a Cockle, could not get out the fish by force or Art.

2. A Jack-daw coming to her, gives her counsel.

3. He persuades her to fly upwards, and to throw down the Cockle from on high upon the Rocks, for so it would come to pass that the shell would be broken.

4 The Jack-daw tarries on the ground to watch for its fall: the Eagle throws it down, the shell is broken, the Jack-daw snatcheth up the Fish, the Eagle is sorry to see her self cozened.

5. Mor Do not trust every body; and be sure thou seest into the counsel which thou takest of others.

6. For many being asked their advice, do not give advice for them that ask them, but for themselves.

11. Of the Raven and the Fox.

1. A Raven having got a prey, croaked amongst the boughs.

2 A Fox saw her hopping to and fro, he runs to her.

3. The Fox quoth he, bids the Raven many good-morrows.

4. I had often heard that Hear-say was a liar, & now I find it to be so indeed.

5. For as I came this way by chance and espied you in the tree, I make haste towards you, and blame the rumor.

6. For

3. Depromit rusticus quicquid reposuerat in hyemem, & exhaurit omne penu, ut *tanti hospitis expleat lautitiam.*

4. Urbanus tamen *frontem corrugans* ruris damnat inopiam, urbis *subinde* laudat copiam.

5. Remeans ducit secum in urbem, rusticum; *ut quæ verbis jactitarat, re comprobaret.*

6. *Ineunt convivium*, quod urbanus splendidè comparârat.

7. *Inter epulandum* auditur in serâ *murmur clavis.*

8. Trepidare illi, *& fugitare fugitando.*

9. Rusticus & insuetus, & *loci ignarus, ægrè se tueri.*

10. Discedente famulo, redit urbanus ad mensam, vocat rusticum.

11. Ille *vix tandem metu depositio, prorepit.*

12. *Invitantem ad pocula* urbanum percontatur, Num hoc periculum crebrum sit.

13. Respondet ille, Quotidianum esse, contemni oportere.

14. Tum rusticus, Quotidianum, inquit?

15. Mehercule, tuæ dapes *plus fellis quam mellis sapiunt.*

16. Equidem malo cum securitate meam inopiam, quàm cum tali anxietate illam copiam.

17. *Mor.* Divitiæ *præ se ferunt quidem voluptatem*: sed, si introspicias, habent pericula & amaritudinem.

18. *Eutrapelus* quidam fuit, qui cùm inimicis maximè nocere vellet, divites eos faciebat, dictitans ita se eos ulciscî, quippe accepturos cum divitiis *ingentem sarcinam curarum.*

10. *De Aquila & Cornicula.*

1. AQuila nacta cochleam, non vi, aut arte quivit eruere piscem.

2. Accedens cornicula dat consilium.

3. Suadet subvolare, & è sublimi cochleam in saxa præcipitare, sic enim fore, ut cochlea frangatur.

4. Humi manet cornicula ut *præstoletur casum*, præcipitat aquila, frangitur testa, subripitur piscis à cornicula, *dolet elusa aquila.*

5. Mor. *Noli quibusvis habere fidem*, & consilium, quod ab aliis acceperis, fac inspicias.

6. Multi enim consulti, non suis consultoribus, sed sibi consulunt.

11. *De Corvo & Vulpecula.*

1. PRædam nactus strepitat in ramis corvus.

2. Videt vulpecula *gestientem*, accurrit.

3. *Corvum*, inquit, *plurima salute impertit Vulpes.*

4. Sæpenumero audieram *Famam esse mendacem* jam re ipsa experior.

5. Nam ut hac fortè jam præteo suspiciens te in arbore, advolo culpans famam.

6. Fama

6. *For the report goeth,* that you are as black as Pitch, *and I see you are* whiter than Snow.

7. In mine opinion truly you out-strip the Swans, *and are fairer than the* pale Ivy.

8. *And if you excell in your voice, as you do in your feathers, truly I would say, you were* the Queen of Birds.

9. *The Raven, being allured with this flattering tale, makes her ready to sing.*

10. *But the Cheese fell out of her bill as she made her ready, which when he had snatcht up,* the Fox sets up a laughter.

11. *Then the poor Raven* was asham'd, and vext at her self, and was grieved for the loss of the thing, blushing at it withall.

12. Mor. *Some are so* greedy of commendation, that *they love a flatterer to their shame and loss; such men are* a prey to flatterers.

13. *But if you will avoid boasting, you may easily avoid* that plaguy kind of flatterers.

14. If thou wilt be Thraso, thou shalt never want a Gnatho.

12. Of the Lyon that was past his strength for age.

1. A Lyon, which in his youth had made many his enemies through his fierceness, *was punished for it* in his old age.

2. *The Beasts* pay him in his kind, *the* Boar gnasheth him with his tushes, *and* the Bull goars him with his horns.

3. *But especially the little Ass, being desirous to put away the old name of slothfulness,* insults over him in words, *and* kicks him lustily.

4. *Then the* Lyon, *sighing, said, These whom I have long ago done hurt to,* now do me hurt, as I did them, *and* good cause why: *but those whom I have sometimes done good to, now do me no good as I did them; nay, indeed they set themselves against me* without any cause.

5. *I have been a fool to make many my enemies, but a greater fool to trust to false friends.*

6 Mo. *In prosperity be not lifted up;* be not curst.

7. *For if Fortune change her face, they, whom thou hast done hurt to, will be revenged on thee.*

8. *And see thou puttest a difference amongst thy friends.*

9. *For there are some friends that are not thine, but thy table's, and thy fortune's; which fortune, so soon as it shall be altered, they will be altered too.*

10. *Thou shalt be well dealt withall, if they be not thine enemies.*

11. Ovid *complains not without cause.*

Lo I, that erst had many friends,
Whil'st with the wind and tide I went;
As soon as ever the sea did swell,
Was left with midst with vessel rent.

13. Of the Dog and the Ass.

1. *Whilst the Dog fawned upon the Master and the Family, the Master and the Family cherished the Dog.*

2. *The little Ass seeing that,* fetched a deep sigh; *it began to irk him of his condition:* He thought it was not fairly carried, *that the Dog should be welcom to*

all;

6. Fama enim est, te *nigriorem pice esse*, & video *candidiorem nive*.

7. *Meo sane judicio cygnos vincis*, & *hedera* formosior *alba* es.

8. Quòd si ut plumis, ita & voce excellas, omnium *avium* equidem te dixerim *reginam*.

9. Hac assentatiunculâ illectus corvus, ad canendum apparat.

10. Apparanti verò è rostro excidit caseus: quo correpto, *vulpecula cachinnum tollit*.

11. Tum demum *miserum corvum pudet, pigetque sui, & jactura rei misto pudore dolet*.

12. *Mor.* Nonnulli sic *avidi laudis* sunt, ut cum suo probro & damno amen assentatorem; ejusmodi homines *prædæ* sunt *parasitis*.

13. Quod si vitaveris jactantiam, facilè *assentatorum pestiferum genus* vitaveris.

14. *Si tu velis esse Thraso, nusquam deerit tibi Gnatho.*

12. *De Leone senectute confecto.*

1. LEo, qui in juventute complures suâ ferocitate fecerat inimicos, in senectute *exsolvit pœnas*.

2. *Reddunt talionem* bestiæ: *dente aper, cornu petit taurus*.

3. Imprimis asellus, vetus ignaviæ nomen cupiens abolere, *verbis & calcibus strenue insultat*.

4. Tum gemebundus leo, Hi quibus olim nocui *jam vicissim nocent*, & *merito*: sed, hi quibus aliquando profui, jam vicissim non prosunt, imò etiam *immerito* obsunt.

5. Stultus fui, qui multos fecerim inimicos; stultior, qui falsis amicis confisus fuerim.

6. *Mor.* In secundis rebus non efferaris, *non sis ferox*.

7. Nam si vultum mutarit fortuna, ulciscentur quos læsisti.

8. Et inter amicos fac habeas discrimen.

9. Sunt enim quidam amici, non tui, sed mensæ tuæ, & fortunæ tuæ: quæ quidem fortuna simulac mutata fuerit, & illi mutabuntur.

10. Bene *tecum actum erit*, si non inimici fuerint.

11. Meritò queritur. *Ovidius.*

En, ego non paucis quondam munitus amicis,
Dum flavit velis aura secunda meis;
Ut fera nimboso tumuerant æquora vento,
In mediis lacera puppe relinquor aquis.

13. *De Cane & Asino.*

1. DUm blandiretur canis hero & familiæ, herus & familia canem demulcet

2. Asellus id videns, *altius gemit*: cœpit eum pigere sortis; *inique putat comparatum*, canem gratum esse cunctis, pascique de mensa herili, idque

all, and he fed at his Masters table, and get that by idleness and play: and that he on the contrary, should bear pack-saddles, should be beaten with a whip, should never be out of work; and yet be hated of every body.

3. If these things were done with fawning, he resolved to follow that trade which was so profitable.

4. Therefore, to try the matter, he runs to meet his Master one time, as he was coming home again he leaps upon him, and knocks him with his hoofs.

5. When the Master cried out, the servants ran to him; and the foolish Ass, that thought he was mannerly, was beaten with a cudgell.

6. Mor. We cannot all do all things, as Virgil saith, in his Bucolicks: nor do all things become all persons.

7. Let every one covet that, let him strive to do that, which he can do.

8. For we know that, which is more significantly said in Greek, Onos Lyras, an Ass of Harps [or of an Harp] but Boetius hath it thus, An Ass set to an Harp.

9. Labour is vain, if Nature be against it: Nor say, nor do, thy nature being averse, as Horace witnesseth.

14. Of the Lion and the Mouse.

1. A Lion being weary with heat and running, rested him under a shadow, upon the green leaves.

2. And as a company of mice ran over his back, he awaked, and caught one of many.

3. The prisoner humbly beseeches him, and cries, that she is unfit with whom the Lion should be angry.

4. And he considering, that there was no commendation to be got, by killing such a little small beast, lets the prisoner go.

5 Not very long after, the Lion by chance, as he ran along the Forrest, lights into the Nets; he might roar, but he could not get out.

6. The Mouse hears the Lion roaring pitifully she knows his voice, she creeps into the holes under ground she seeks for the knots of the snares; she finds them, having sought for them; she gnaws them in pieces when she found them. Thus the Lion escapes out of the Nets.

7. Mor. This Fable persuades clemency to great men.

8. For, as human affairs are inconstant, sometimes great men themselves want the help of the meanest.

9. Wherefore a discreet man, though he can, will be loth to hurt a mean body; but he that is not loth to hurt another is exceeding foolish.

10. Why so? Because, though whilest he presumes upon his power, he fears no body; yet perhaps, time will come, that he may fear.

11. For it is certain it hath befallen renowned and great Kings, that either they have stood in need of the favour of mean persons, or been afraid of their displeasure.

15. Of the sick Kite.

1. A Kite kept her bed, being just ready to dye.

2. She intreats her dam to go and pray to god for her.

3. Her dam answered, she could expect no help from god, whose holy things and Altars she had so often defiled with her ravenings.

4. Mor.

otio ludóq; consequi; sese contra portare clitellas, cædi flagello, *nunquam otiosum esse*, & cunctis tamen odiosum.

3. Si hæc fiant blanditiis, eam artem quæ tam utilis sit, statuit sectari.

4. Igitur, *quodam tempore*, redeunti domum hero, rem tentaturus, procurrit obviam, subsilit, pulsat unguibus.

5. Exclamante hero, accurrêre servi; & ineptus Asellus, qui se urbanum credidit, fuste vapulat.

6. *Mor.* Non omnia possumus omnes, ut ait *Virgilius* in *Bucolicis*, Nec omnes omnia decent.

7. Id quisque velit, id tentet, quod possit.

8. Nam scimus id quod Græcè significantius dicitur, ὄνος λύρας, Asinus lyrarum, vel lyræ. *Sic autem Boetius, Asinus ad lyram* positus.

9. *Repugnante natura, irritus est labor.* Tu nihil invitâ dices, faciesve Minervâ, teste *Horatio*.

14. *De Leone & Mure.*

1. LEo, æstu cursúque defessus, sub umbra, *fronde super viridi*, quiescebat.

2. *Murum* autem *grege* tergum ejus percurrente, experrectus, *unum è multis* comprehendit.

3. Supplicat captivus, indignum se esse cui Leo irascatur, clamitat.

4. Reputans ille, in nece tantillæ bestiolæ, *nihil esse laudis, captivum dimittit.*

5. *Nec vero ita multo post*, Leo forte, dum per saltum currit, incidit in plagas; rugire licet, exire non licet.

6. Rugientem miserabiliter Leonem Mus audit, vocem agnoscit, repit in cuniculos, laqueorum quærit nodos, quæsitos invenit, inventos corrodit; Leo è plagis evadit.

7. *Mor.* Hæc Fabula suadet potentibus clementiam.

8. Et enim, ut sunt res humanæ instabiles, *egent* interdum *ipsi potentes ope humillimorum.*

9. Quare vir prudens, etsi potest, timebit vel vili homini nocere: qui autem non timet nocere alteri, valdè desipit.

10. Quid ità? Quia etsi potentiâ fretus, neminem metuit; forsan *olim erit*, ut metuat.

11. Constat enim eveniisse claris magnisque regibus, ut *vilium hominuncionum* vel gratiâ indiguerint, vel iram metuerint.

15. *De Milvo ægroto.*

1. LEcto *decumbebat* Milvus, *jam ferme moriens.*

2. Matrem orat precatum ire deos.

3. Mater respondet, Nihil opis illi sperandum à diis, quorum sacra & aras suis rapinis toties violâsset.

4. *Mor.*

4. Mor. *It behoves us to reverence God; for he helps the godly, and withstandeth the ungodly.*

5. *Being sleighted in prosperity, he hears not in adversity.*

6. *Wherefore in prosperity think on him, that he may be ready when he is called on in adversity.*

16. Of the Swallow, and other Birds.

1. *AS soon as ever the Line was begun to be sown, the Swallow perswades the small birds to hinder the sowing, saying, that snares were making for them.*

2. *They mock her, and call the Swallow a foolish prophet.*

3. *When the Line was now grown up, and green, she adviseth them again to pull up the crop by the roots.*

4. *They mock her again.*

5. *The Line waxeth ripe, she exhorteth them to* spoil the crop as it stood.

6. *And when they would not hear her then neither, giving them advice, the* Swallow, *having left the birds company, gets into mans favour; she makes a league with him dwells with him and* cheers him with her song.

7. *Nets and snares were made of the Line for the other birds.*

8. Mor. *Many neither know how to advise themselves, nor do they hear one that gives them good advice.*

9. *But when they* undergo dangers and losses, *then at the last they begin to be wise, and* to blame their own want of wit.

10. *Then they have enough and too much advice: This and that (quoth they) should have been done.*

11. *But* it is better to be *Prometheus*, than *Epimetheus*.

12. *These were brethren: their names are Grecian.*

13. *The one had advice before a thing, and the other after a thing: which the Etymology of their names doth manifest.*

17. Of the Frogs and their King.

1. *THe Nation of the Frogs, when it was free, besought* Jupiter *that they might have a King given them.*

2. Jupiter *laught at the petitions of the Frogs.*

3. *Yet they* pressed often upon him, *till* they made him to do it whether he would or no.

4. *He threw down a great Clog.*

5. *That heavy thing* makes a great plunge in the River.

6. *The Frogs being affrighted, hold their peace: they do homage to their King.*

7. *They* come nearer by little and little: *at the last, having cast away fear, they leap upon it, and leap down from it.*

8. *The idle King is a sport and a scorn to them.*

9. *They petition* Jupiter *again, they intreat they may have a King given them, that may be valorous.*

10. Jupiter *gives them a Stork.*

11. *He, making very stoutly up and down the Fen, devours whatever of the Frogs comes in his way.*

12. *Therefore the Frogs complained of his cruelty in vain.*

13. Jupiter *doth not hear them, for they complain* even yet to this day.

4. *Mor.* Decet venerari superos; illi enim pios juvant, impios adversantur.

5. In felicitate neglecti, in miseriâ non exaudiunt.

6. Quare in secundis rebus sis eorum memor, ut in adversis rebus præsentes sint vocati.

16. *De Hirundine, & aliis Aviculis.*

1. CUm primùm cœptum est seri Linum, Hirundo suadet aviculis impedire semen rem, dictitans sibi fieri insidias.

2. Irrident illi, stultum vatem Hirundinem vocant.

3. Surgente jam Lino, & virescente, rursum monet evellere sata.

4. Iterum irrident.

5. Matureſcit Linum, hortatur *populari segetem.*

6. Cùm nè tunc quidem consulentem audirent, Hirundo, avium cœtu relicto hominis sibi conciliat amicitiam: init cum eo fœdus, cohabitatur, *cantu demulcet.*

7. Cæteris è Lino avibus fiunt retia & laquei.

8. *Mor.* Multi nec ipsi consulere sibi nôrunt, nec rectè consulentem audiunt.

9. Sed cum *in periculis sunt & damnis*, tunc demum sapere incipiunt, & *suam damnare socordiam.*

10. Tunc satis superque consilii est; Hoc, inquiunt, & illud factum oportuit.

11. Sed *præstat esse* Prometheum, *quam* Epimetheum.

12. Fuêre hi fratres: nomina sunt Græca.

13. Alteri consilium ante rem fuit, alteri post rem: quod declarat interpretatio nominum.

17. *De Ranis & earum Rege.*

1. GEns Ranarum, cum esset libera, Jovi supplicabat dari sibi regem.

2. Ridere *Jupiter* vota Ranarum.

3. Illæ tamen *iterum atque iterum instare*, donec *ipsum perpellerent.*

4. Dejecit ille Trabem.

5. Ea mole *ingenti fragore quassat fluvium.*

6. Territæ silent Ranæ: regem venerantur.

7. *Accedunt pedetentim propius*: tandem, abjecto metu, insultant, & desultant.

8. Iners Rex lusui est & contemptui.

9. Lacessunt rursum *Jovem*, orant Regem dari, qui strenuus sit.

10. Dat *Jupiter* Ciconiam.

11. Is perstrenuè perambulans paludem, quicquid Ranarum obviam sit, vorat.

12. De hujus igitur sævitiâ Ranæ frustrà questæ sunt.

13. *Jupiter* non audit, nam *& hodie adhuc* queruntur.

14. Ves-

14. *For when the Stork* goes to his rest *at even, they come out of their holes, and* make an hoarse croaking: *but they* talk to one that hears them not.

15. *For* Jupiter's mind is, *that they that petitioned against a gracious King, should now endure one that had no mercy in him.*

16. Mor. *It useth to befall the common people, just as it did the* Frogs; *who, if they have a King a little more mild, they find fault with him, that he is slothful and idle, and wish that they may once have a man of valour.*

17. *On the contrary, if at any time they have* got a King that hath mettle in him, *they condemn this King's cruelty, and commend the clemency of the former. Whether it be, because we always grow weary of things present, or because the saying is true,* That new things are better than old.

18. Of the Pigeons and the Kite.

1. THe *Pigeons once had war with the Kite,* whom, that they might be able to beat, *they chose the Hawk to be their King.*

2. *He when he was* King, playes the enemy, *not a King.*

3. *He catcheth and pulleth them in pieces,* as fast as the Kite did.

4. The Pigeons repented them of their doing, *and thought it was better to endure the Kites war, than the Hawks tyranny.*

5. Mor. *Let it irk no body too much of his condition.*

6. *There is nothing* (witness Horace) *happy on every part.*

7. *Truly, I would not desire to change my condition, so it were but tolerable.*

8. *Many when they have got a new condition have again wished for the old.*

9. *We are almost all of us,* of such a fickle disposition *that* we grow weary of our selves.

19. Of the Thief and the Dog.

1. A *Dog one time answered a Thief, that reached him bread, that he would hold his tongue,* I know thy treacherous intentions: *thou givest me bread, that I may* leave barking.

2. *But I scorn thy gift, because if I shall take the bread, thou wilt carry things out of these houses.*

3. Mor. *Have a care you lose not a great matter, for a little profits sake.*

4. Take heed how you trust any body.

5. *For there are many, that not only* speak you fair, *but also* do you a courtesie, *with a treacherous meaning.*

20. Of the Woolf and young Sow.

1. A Gilt *(or young Sow) pig'd. A Woolf promiseth, that he would look to her* Litter.

2. The Sow that had Pigs *answers, That she needed not the* Woolf's humble service: *If he would be accounted dutiful, if he desired to do her a pleasure, he should go further off.*

3. *For the* Woolf's *office consisted not in being by, but in being away.*

4 Mor. *All things are not to be trusted to all men.*

5. *Many men* offer their service *not for love of thee, but of themselves; seeking their own benefit, not thine.*

14. Vesperì enim ciconia *cubitum eunte*, ex antris egressæ *rauco ululatu murmurant*: sed *surdo canunt*.

15. *Vult* enim *Jupiter*, ut quæ regem elementem sint deprecatæ, jam ferant inclementem.

16. *Mor.* Perinde atque Ranis, evenire solet plebi; quæ si Regem paulò mansuetiorem habet, ignavum & inertem esse causatur: optat aliquando contingere sibi virum.

17. Contrà, si quando nacta est *regem strenuum* hujus sævitiam damnat; prioris laudat clementiam; sive quòd semper præsentium nos pœnitet, sive quòd verum est verbum, *Nova veteribus esse potiora*.

18. *De Columbis & Milvo.*

1. COlumbæ olim bellum gessere cum Milvo: *quem ut expugnarent* delegerunt regem sibi Accipitrem.

2. Ille rex factus, *hostem agit*, non regem.

3. *Non segnius ac Milvus* rapit, ac laniat.

4. *Pœnitet Columbas inceptî*; satius fuisse putantes, pati bella Milvi, quam tyrannidem Accipitris.

5. Neminem suæ sortis nimiùm pigeat,

6. Nihil est (teste *Flacco*) ab omni parte beatum.

7. Equidem meam sortem, modò tolerabilis sit, mutare non optem.

8. Multi, nova sorte quæsitâ, veterem rursus optârunt.

9. *Ita* pleriq; *ingenio vario sumus* omnes, ut *nosmet nostri pœniteat*.

19. *De Fure & Cane.*

1. FUri aliquando panem (ut fileat) porrigenti respondit Canis: *Insidias tuas novi*: panem das quo *desinam latrare*.

2. Sed ego *munus tuum odi*: quippe, si ego tulero panem, tu ex his rectis cuncta exportabis.

3. *Mor* Cave parvi commodi causâ amittas magnum.

4. *Cave cuivis homini fidem habeas*.

5. Sunt enim qui dolo non tantùm *benignè dicunt*, sed & *benignè faciunt*.

20. *De Lupo & Sucula.*

1. PArturiebat *Sucula*. Pollicetur Lupus, se custodem fore *fœtûs*.

2. Respondit *puerpera*; Lupi *obsequio* se non egere: si velit pius haberi, si cupiat gratum facere, longiùs abeat.

3. Lupi enim officium constare, non præsentiâ, sed absentiâ.

4. *Mor.* Non sunt cuncta credenda cunctis.

5. Multi *suam operam pollicentur*, non tuî amore, sed suî; suum quærentes commodum, non tuum.

21 Of the Mountains bringing forth Young.

1. *There was once a report, that the Mountains were in travel.*
2. *Men ran to them, and stood about them, looking for some Monster with extream fear.*
3. *At the last, the Mountains bring forth, there comes out a Mouse.*
4. *Then they were all ready to die with laughing.*
5. Mor. Horace *toucheth on this little Tale.*

The Hills bring forth, a silly Mouse is born.

6. *It also notes bragging.*
7. *For bragging persons, when they profess and boast of great matters, scarce perform little matters.*
8. *Wherefore those Thraso's are rightly the subject of jests and scoffs.*
9. *Likewise this Tale forbids vain fears.*
10. *For, for the most part, the* fear of danger is worse than the danger it self, *nay, it is a thing to be laughed at, which we fear.*

22. Of the Hound that was despised by his Master.

1. *The Master* set on a Hound, *which was now grown old; he* cheers *him up in vain, his feet are slow, he makes no haste.*
2. *He had caught hold of a Deer;* the Deer got from him, being that he wanted teeth.
3. *His Master rates him with blows and words.*
4. *The Dog answers, that* he ought to be pardoned by right, *that he was now grown old; but that* he had been a stout Dog, when he was young.
5. *But as I perceive, saith he, you like nothing without profit, you loved me when I was young, and able to catch the Game, you cannot abide me now I am slow and without teeth.*
6. *But if you were thankful, you would love him that is old for his profitable youth's sake, whom you loved once when he was young* for profit's sake.
7. Mor. *the Dog said well.*
8. *For, as* Ovid *witnesseth.*

Nothing but what brings profit is esteem'd;
Take the hope of it away, no man is deem'd.

9. There is no remembrance of a good thing past, and no great love of one to come; the main respect is to the good thing present.

It is unfit to say, but truth to tell,
The Rabble judgeth love by profit well.

23. Of the Hares and the Frogs.

1. *When the Wood roared* with a whirl-wind, that had not used to be, *the fearful Hares* began to run a way apace.
2. And when a Fen was in their way as they ran, *they stood still, being doubtful what to do, and* in danger on both sides.
3. *And, that which was* an occasion of greater fear, *they saw the Frogs to be under the water in the Fen.*
4. *Then one of the Hares, being more wise then the rest, and more eloquent said;* Why do we fear, and need not?

5. We

21. *De partu Montium.*

1. OLim rumor erat parturire Montes.
2. Homines accurrunt, circumsistunt, monstri quippiam non sine pavore expectantes.
3. Parturiunt tandem Montes, exit mus.
4. Tum *omnis risu émori.*
5. *Mor.* Hanc fabellam tangit *Horatius.*

Parturiunt Montes, nascetur ridiculus Mus.

6. Notat etiam jactantiam.
7. Jactabundi enim, cum magna profitentur & ostentant, vix parva faciunt.
8. Quapropter Thrasones illi, jure sunt materia joci & scommatum.
9. Verat item hæc Fabula inanes timores.
10. *Plerumq; enim gravior periculo est periculi metus;* imò, ridiculum est quod metuimus.

22. *De cane venatico qui ab Hero contemnitur.*

1. CAnem *venaticum*, qui jam senuerat, *instigat* herus; frustrâ *hortatur*: tardi sunt pedes, non properat.
2. Prehenderat feram; *Fera edentulo elabitur.*
3. Increpat herus verbere et verbo.
4. Canis respondet, debere sibi jure ignosci; jam senuisse, at *juvenem fuisse strenuum.*
5. Sed ut video, inquit, nil placet sine fructu, juvenem amâsti prædabundum; odisti tardum, edentulum.
6. Sed, si gratus esses, quem olim juvenem *frugis causâ* dilexisti, senem fructuosæ juventutis gratiâ diligeres.
7. *Mor.* Rectè Canis.
8. Nam teste *Nasone.*

Nil, nisi quod prodest, charum est; en, detrahe menti
Spem fructûs avidam, nemo petendus erit.

9. *Præteriti commodi nulla est memoria, futuri autem gratia non magna, præsentis commodi summa.*

Turpe quidem dictu; sed si modò vera fatemur,
Vulgus amicitias utilitate probat.

23. *De Leporibus & Ranis.*

1. SYlvâ *insolito* mugiente *turbine*, trepidi Lepores *rapidè occipiunt fugere.*
2. *Fugientibus cum obsisteret palus*, stetêre anxii, *utrinque comprehensi periculis.*
3. Quodque *majoris* esset *incitamentum timoris*, vident in palude mergi Ranas.
4. Tunc ex Leporibus unus prudentior cæteris ac disertior, Quid, inquit, inaniter timemus?

5. We have need of courage.
6. *We have nimbleneſſe of body, but we want* metal in us.
7. *This danger of the whirle-wind is not to be avoided, but to be neglected.*
8. *Mor.* In every thing we have need of a ſpirit.
9. Valour lies flat without Confidence.
10. *For* Confidence is the leader, and queen of Valour.

24. Of the Kid and the wolf.

1. WHen *the Goat was* going to feed, *ſhe ſhut up her Kid at home, warning her to open the door to no body till ſhe came back again.*
2. *A Wolf, that had heard that a good way off, after the Dam was gone, knocks at the door,* ſpeakes like the goat, *and bids him open the door.*
3. *The Kid perceiving his knavery aforehand, ſaith, I will not open the door; for though thy voice be like the Goat's, yet truly* I ſee a Wolf through the chinks.
4. *Mor.* It is good for them, that children obey their parents; *and It becomes a young man to give ear to an old man.*

25. Of the Hart and the Sheep.

1. AN *Hart* accuſed a Sheep *before a Wolf*, crying out, *that ſhe ought him* a buſhel of Wheat.
2. *The Sheep indeed was ignorant of the debt; yet,* becauſe of the Wolf's being by, *ſhe promiſeth that ſhe would give it.*
3. A day is appointed for the payment, *it comes, the Hart puts the Sheep in mind.*
4. *She denies it.*
5. *For that ſhe had made ſuch a promiſe, ſhe excuſeth that it was done for fear, and becauſe of the Wolf's being by.*
6. That an oath forced from one was not to be kept.
7. Mor. *It is a ſentence of Law,* We may keep off force by force.
8. *Out of this little Fable, a new one comes:* We may refel deceit by deceit.

26. Of the Country-Man and the Snake.

1. A *Country-man had nouriſhed a Snake.*
2. *And being angry on a time,* he ſtruck the beaſt with an ax.
3. He got away, but not without a wound.
4. *Afterwards the Country-man coming to poverty, thought that misfortune befell him becauſe of the wrong which he had done to the Snake.*
5. *Therefore he beſeeches the Snake that he would come again.*
6. *He ſaith, that he forgave him, but would not come again; neither ſhould he be ſafe with the Country-man, who had ſuch a great Ax at home;* that the blewneſs of the wound was ceaſed, but the memory for all that remained.
7. *Mor.* It is ſcarce ſafe to truſt him again, that hath once broken his word.
8. *It is indeed a point of pity to forgive a wrong; but it doth both become one, and is a point of diſcretion,* to look to ones ſelf.

5. Animo opus est.
6. Corporum quidem agilitas nobis est, sed *animus deest.*
7. Hoc periculum turbinis non fugiendum, sed est contemnendum.
8. Mor. *Omni in re opus est animo.*
9. *Iacet virtus sine confidentiâ.*
10. *Confidentia* enim *dux & regina virtutis est.*

24. *De Hœdo & Lupo.*

1. CApra cùm esset *pastum itura*, Hœdum domi concludit, monens aperire nemini, dum redeat ipsa.
2. Lupus, qui id procul audierat, post matris discessum pulsat fores: *voce Capriſſat*, jubens recludi.
3. Hœdus dolum præsentiens, Non aperio, inquit; nam etsi vox capriſsat, tamen equidem *per rimulas Lupum video.*
4. Mor. *Obedire parenti filios, ipsis est utile*; & Juvenem seni decet auscultare.

25. *De Cervo & Ove.*

1. CErvus coram Lupo *Ovem ream facit, modium tritici* debere clamitans.
2. Ovis debiti quidem erat inscia, tamen *Ob Lupi præsentiam* spondet se daturam.
3. *Dicitur solutioni dies*: adest: *monet Cervus Ovem.*
4. Illa it in ficias.
5. Quod enim promiserat, excusat factum id metu & præsentiâ Lupi.
6. *Varum extortum non esse servandum*
7. *Mor* Sententia juris est, *Vim vi repellere licet.*
8. Ex hâc Fabellâ nova quædam nascitur, *Fraudem fraude refellere licet.*

26. *De Rustico & Angue.*

1. RUsticus quidam nutrierat anguem.
2. Iratus aliquando *bestiam petit securi.*
3. *Evadit ille, non sine vulnere.*
4. Postea rusticus deveniens ad paupertatem, ratus est id infortunii propter anguis injuriam sibi accidere.
5. Igitur supplicat angui, ut redeat,
6. Ille ait, Ignoscere se, sed redire nolle; neque fore securum cum rustico, cui tanta sit domi securis; *livorem vulneris desiisse, supevesse tamen memoriam.*
7. Mor. *Ei, qui semel fidem solvit, iterum habere fidem vix est tutum.*
8. Injuriam quidem condonare, id sanè misericordiæ est: *cavere* autem sibi & decet, & prudentiæ est.

27. Of the Fox and the Stork.

1. A *Fox invited a Stork to ſupper.*

2. *He poured the meat upon the Table, which, becauſe it was thin, the Fox licked up, the Stork ſtriving in vain to do ſo with her bill.*

3. The Bird being abuſed, went her way; ſhe was both aſhamed and grieved at the injury.

4. After a few dayes, *ſhe comes again and invites the Fox.*

5. A glaſſe *was ſet full of meat; which veſſel, becauſe it was* narrow mouthed, *the Fox might ſee the meat, and be hungry; but he could not taſte of it.*

6. *The Stork eaſily drew it out with her bill.*

7. *Mor. Laughter deſerves laughter, Ieſting, jeſting Knavery knavery, and Deceit, deceit.*

28. Of the Wolf and the painted Head.

1. A *Wolf tumbles over a mans head, which he found in a Gravers ſhop, he wonders at it, perceiving (* juſt as it was *) that it had no ſenſe.*

2. He *ſaith, O fine head.*

3. *There is in thee* a great deal of art, *but no ſenſe at all.*

4. *Mor.* Outward beauty is pleaſing, if there be inward.

5. *But if we muſt want either, he is better, that wanteth the outward, then the inward.*

6. *For that ſometimes without this* incurrs hatred, ſo that a fool is ſo much the more diſliked, by how much the fairer he is.

29. Of the corniſh-Chough.

1. T*He Corniſh-Chough decked her ſelf with a Peacock's feathers.*

2. *And afterward ſeeming to her ſelf* pretty handſome, *ſcorning her own kind, ſhe went to the Peacocks.*

3. *They at the laſt, underſtanding the deceit,* ſtripped the fooliſh bird of her colours, *and beat her.*

4. Horace, *in the firſt book of his Epiſtles, tells this little tale of a Iackdaw.*

5. *He ſaith, ſhe was once made fine with feathers gathered up, which had fallen from other birds, but afterwards ſhe was ridiculous, when every one of the birds had pulled her own feathers from her.*

6. Leſt if perchance each bird ſhould come and take
Her own feathers, the Daw ſhould laughter make,
Being ſtript of her ſtoln colours ——

7. Mor. *This little tale noteth them,* that behave themſelves more loftily than is fitting; *that live with them that are both richer, and* more gentile *than themſelves; whereupon they often become poor, and* are made a mocking-ſtock.

8. Juvenal *doth well adviſe us:*
Gnothi ſeauton, *down from heaven did come, that is,* Know thy ſelf.

30 Of the Flie and the Piſmire

1. THe Flie was at a conteſt with the Piſmire; *ſhe bragg'd that her ſelf was noble, that ſhe was baſe; that her ſelf did flie that ſhe crept, that* her ſelf dwelt in Kings palaces, *that ſhe lay in holes in the ground; that* ſhe gnawed the

27. *De Vulpecula & Ciconia.*

1. VUlpecula vocavit Ciconiam ad cœnam.
2. Opsonium in mensam effundit; quod, cum liquidum esset, ciconiâ frustrâ rostro tentante, Vulpecula lingit.
3. *Abit elusa avis, pudetque pigetque injuriæ.*
4. *Post plusculum dierum* redit, invitat Vulpeculam.
5. *Vitreum vas* situm erat plenum opsonii: quod quidem *vas*, cùm esset *arcti gutturis*, Vulpeculæ opsonium licuit videre, & esurire; gustare non licuit.
6. Ciconia rostro facilè exhausit.
7. *Mor.* Risus risum, jocus jocum, dolus dolum, fraus meretur fraudem.

28. *De Lupo & Capite picto.*

1. LUpus in officina sculptoris caput humanum repertum versat, miratur, sentiens (*id quod erat*) nihil habere sensus.
2. O pulchrum, inquit, caput!
3. Est in te *artis multum*, sed sensûs nihil.
4. *Mor. Externa pulchritudo si adsit internæ grata est.*
5. Sin alterutra carendum est, præstat externa, quam interna carere.
6. Illa enim sine hac interdum *incurrit odium*, ut *stolidus eò sit odiosior, quò formosior.*

29. *De Graculo.*

1. GRaculus ornavit se plumis pavonis.
2. Deinde *pulchellus* sibi visus, fastidito genere suo, contulit se ad pavonum genus.
3. Illi tandem, intellecta fraude, *stolidam avem coloribus nudarunt*, & plagis affecerunt
4. *Horatius* hanc Fabellam, primo Epistolarum libro, narrat de Cornicula.
5. Ait eam olim adornatam collectis, quæ avibus exciderant, plumis; postea autem, cum unaquæq; avium suam plumam decerpsisset, ridiculam fuisse.
6. *Ne si fortè suas repetitum venerit olim*
Grex avium plumas, moveat cornicula risum,
Furtivis nudata coloribus. ———
7. *Mor.* Notat hæc Fabula eos, qui *se gerunt æquo sublimius*; qui cum his vivunt, qui & ditiores sunt & *magis nobiles*; quare sæpe inopes fiunt & *sunt ludibrio.*
8. Probe *Iuvenalis* monet.
——— è cœlo descendit, Γνῶθι σεαυτὸν.
Hoc est, *Nosce teipsum.*

30. *De Musca, & Formica.*

1. MUsca altercabatur cum Formica: se nobilem, illam ignobilem: se volitare, illam repere: *se versari in tectis regum*, illam in cavernis

the corn, *and drank water; that her self* feasted it bravely, *and yet* got these things with ease.

2. *On the other side, the Pismire said, That her self was not base, but was* content with her birth; *that the Flie was a wanderer, but her self was* constant to a place; *that* corn and running water did relish with the Pismire, as well as Pasties and wine did with the Flie; *and that her self did not get these things by* slothful idleness, *but by* diligent labour. *Furthermore she said, that the Pismire was merry and safe, beloved of all; and, to conclude, was a* pattern of labour. *But that the Flie was full of cares,* was set at by all with the danger of her life; *that she was hated by all, and to conclude, was a* pattern of sloth. *That the Pismire being mindful of winter, did lay up food, that the Flie* did live but from hand to mouth, *and was either like to endure hunger, or certainly to die in winter.*

3. *Mor.* He that goes on to say what he lists, shall hear those things which he lists not.

4. The Flie had heard his own commendation, *if he had* given good language.

5. *But I yield my consent to the Tismire.*

6. *For* a mean life with security seems more desirable, than a brave life with danger.

31. Of the Frog and the Ox.

1. A *Frog being* desirous to Match an Ox, *did stretch out her self.*

2. *the young one exhorted the Dam, to give over what* she had begun, *because* a Frog was nothing to an Ox.

3. *She swelled the second time.*

4. *The young one cries out, Mother though you burst,* you shall never be too hard for the ox.

5. *But when she had swelled the third time, she burst.*

6. *Mor.* Every one has his gift.

7. *This man exceeds in beauty, that man in strength; this is* potent in wealth, *that in friends.* It becomes every one to be content with his own.

8. *He* hath an able body, *thou* a strong wit.

9. *Wherefore* let every one advise with himself: *and let him not* envy his better, *which is a* poor thing; *nor desire to contest with him, which is* a point of folly.

32. Of the Horse and the Lion.

1. A *Lion came to eat up a Horse: but wanting strength for old age, he* began to practise a trade; he professeth himself a Doctor, *he staies the Horse,* with a long story.

2. *The Horse* opposeth knavery to knavery, and cunning to cunning.

3. *He feigned that he had* pricked his foot *of late* in a thorny place: *He intreats him, that being a Physitian, he would look upon it and* pull out the thorn

4. *The Lion yields to him.*

5. *But the Horse,* with all the force he could, gives the Lion a kick with his heel, and presently runs away.

6. *The Lion scarcely recovering himself, at the length* (for he was almost killed

latêre, *segetem rodere,* aquam bibere; se *splendidè epulari* jactabat; & *hæc* tamen *otio nanciſci*:

2. E regione, Formica se non ignobilem esse, sed suis *natalibus contentam*; Muscam vagam esse, se *stabilem*; *sapere Formicæ grana & fluenta, quod Muſcæ paſtilli, & vina*; atque hæc se non *segni otio, at strenuâ operâ* nanciſci: porrò formicam lætam esse & tutam, charam omnibus, *exemplar* denique *laboris*, Muscam anxiam *cum periculo esse, cunctis infeſtam* cunctis invisam, *exemplar* denique *segnitiei*: formicam hyemis memorem alimenta reponere; muscam *in diem vivere*, hyeme aut esurituram, aut certe morituram.

3. Mor. *Qui pergit quæ vult dicere, ea quæ non vult audiet.*

4. Musca si *bene dixisset, bene audisset.*

5. Assentior autem Formicæ.

6. *Videtur* enim *optabilior vita obscura cum securitate, quàm cum periculo splendida.*

31. *De Rana & Bove.*

1. RAna *cupida æquandi Bovem*, se distendebat.

2. Filius hortabatur matrem *cæpto desistere, nihil enim esse ranam ad bovem.*

3. Illa secundùm intumuit.

4. Clamitat natus; Crepes licèt, Mater, *bovem nunquam vinces.*

5. Tertiùm autem cùm intumuisset, crepuit.

6. Mor. *Cuique sua dos.*

7. Hic formâ, ille viribus; hic *opibus*, ille *pollet amicis*; *unumquemque suo decet esse contentum.*

8. *Valet* ille *corpore*, tu *ingenio.*

9. Quocirca *quisque semet consulat*: nec *invideat superiori*, quod *miserum est*: nec, quod *stultitiæ* est, certare optet.

32. *De Equo & Leone.*

1. VEnit ad Equum comedendum Leo: carens autem præ senectâ viribus, *meditari cœpit artem*: *medicum se profitetur*: *verborum ambage* equum morarur.

2. *Hic dolo dolum, artem opponit arti.*

3. Fingit se nuper *in loco spinoso pupugisse pedem*, orat, ut inspiciens *sentem* medicus *educat.*

4. Paret Leo.

5. At equus, *quantâ potuit vi, calcem leoni impingit, & se continuò conjicit in pedes.*

6. Leo vix tandem ad se rediens (*ictu* enim *propè exanimatus fuerat.*)

Pretium,

killed with the blow) *saith*, I am rightly served for my folly, and he hath worthily escaped: *for he hath revenged knavery with knavery.*

7. *Mor.* Dissembling is worthy to be hated, *and* is to be caught by dissembling.

8. *An enemy is not to be feared*, that shews himself an enemy: *but he that when he is an enemy*, pretends good-will *is to be feared at the length, and* exceedingly deserves to be hated.

33. Of the Horse and the Asse.

1. A *Horse being* finely trapped and sadled, ran along the way, neighing apace.

2. *And by chance a laden Asse stood in his way as he ran.*

3. *The horse* fretting for anger, *and*

——— ——— Fiercely chafing on the frothy bit.

4. *Thou slow and idle Asse quoth he, why dost thou* hinder the Horses way?

5. Get out of my way, *I say*, or I will kick thee.

6. *The Asse, not daring to bray to the contrary,* giveth way, and sayeth nothing.

7. *Now the horses* cods burst as he was frisking *and* minding his career.

8. *Then being not good for a Race, or a Show*, he was deprived of his braveries, *and after that was sold to* a Carman.

9. *The Asse sees him afterwards coming with a* Cart *and speaks to him.*

10. Good Sir what furniture is this?

11. *Where is your* gilded saddle, *and your* studded girths? *where is your* gay bridle.

12. *Thus it* might needs happen, friend, to you that was so proud?

13. Mor. *Many are* puft up in prosperity, *and neither remember themselves nor modesty, but because they* grow proud in prosperity, *they* fall into adversity.

14. I *would advise them that seem to be happy, to be wary: for* if the wheel of fortune be but turned about, they will find it to be a most miserable kind of misfortune to have been happy.

15. This mischief also adds to their unhappinesse, *they shall be scorned of them whom they scorned: and* they, whom they have laughed at, will jeer them.

34. Of the Birds, and the four-footed Beasts.

1. *THe Birds had a battle with the four footed Beasts.*

2. *There was hope on both sides fear on both sides, and danger on both sides.*

3. *Now the Bat having forsaken her fellows, went to the enemies.* The Birds *get the better, the Eagle being their Captain and Leader.*

4. *And they condemned the* runagado *Bat*, That she should never come again to the Birds, and that she should never flie in the day time.

5. This is the reason for the Bat, *that* she never flies but by night.

6. *Mor.* He that refuseth to be sharer with his fellows in adversity and danger, *shall have no share of prosperity or safety.*

Pretium, inquit, *ob stultitiam fero: & is jure effugit*: dolum enim dolo ultus est.

7. Mor. *Odio digna est simulatio, & simulatione capienda.*

8. Non est timendus hostis, qui *hostem præ se fert*, sed qui, cùm hostis sit *benevolentiam simulat*, is demum timendus est, & *odio dignissimus*.

33. *De Equo, & Asino.*

1. EQuus *phaleris sellaque exornatus*, cum *ingenti hinnitu per viam currebat.*

2. Curenti autem onustus asellus forte obstat.

3. Equus *ira fremebundus*, &

——— *Fræna ferox spumantia mandens.*

4. Quid, inquit, tarde & ignave, *obsistis equo?*

5. *Cede*, inquam, *aut proculcabo te pedibus.*

6. Asellus, contrà rudere non ausus, *cedit tacitus.*

7. Equo autem *provolanti*, & cursum *intendenti crepat inguen.*

8. Tum cursui & ostentui inutilis, *ornamentis spoliatur*, deinde *Carrario* venditur.

9. Postea cum *Carro* venientem videt asellus, & affatur.

10. *Heus bone vir! quid istuc ornati est?*

11. Ubi *aurata sella, bullata cingula*? ubi *nitidum frænum?*

12. Sic, *amice necesse fuit evenire superbienti.*

13. *Mor.* Plerique *in secundis rebus elati* sunt, nec sui memores, nec modestiæ: sed, quia *prosperitate insolescunt, adversitatem incurrunt.*

14. Eos qui videntur felices, monuerim esse cautos; *etenim si rota fortunæ circumacta fuerit, sentient miserrimum genus infortunii esse fuisse felices.*

15. *Accedit ad cumulum infelicitatis id quoque mali*, contemnentur ab iis quos ipsi contempsere & *illudent eis ii, quos ipsi risere.*

34. *De Avibus, & Quadrupedibus.*

1. AVibus pugna erat cum quadrupedibus.

2. Utrinque spes, utrinque metus, utrinque erat periculum.

3. Vespertilio autem, relictis sociis, deficit ad hostes. *Vincunt aves*, duce & auspice Aquila.

4. *Transfugam* verò Vespertilionem damnant, uti *ne ad aves unquam illi sit reditio, uti nè luci unquam sit volatus.*

5. *Hæc causa Vespertilioni est*, ut *non nisi noctu volet.*

6. Mor. *Qui cum sociis adversitatis & periculi particeps esse renuit*, prosperitatis & salutis expers erit.

35. Of the Wolf and the Fox.

1. THe *Wolf, when he had prey enough,* lived in idleneſſe.

2. *The Fox comes to him, and enquiers the reaſon of his idleneſs.*

3. *The Wolf* perceived, that treachery was intended towards him: *he made as though ſickneſſe was the reaſon: he intreated the Fox to go and pray to the gods for him.*

4. *She being ſorry that her* cunning did not take *goes to a ſhepherd and informs him, That the* Wolf's kennel lay open, and that an enemy being ſecure might be taken at unawares.

5. *The ſhepherd ſets upon the Wolf, and kills him.*

6. *The Fox enjoyes the kennel and the prey.*

7. *But* ſhe had but ſmall joy of her roguery: *for* not very long after *the ſame ſhepherd took her too.*

8. *Mor.* Envy is an ugly thing, and ſometimes alſo deſtructive to the author.

9. Horace *in the firſt book of his Epiſtle ſaith,*

At others weal an envious man doth fret.
Sicilian Kings than envy never yet
Invented greater torments ——————

36. Of the Hart.

1. A *Hart beholding himſelf in a clear fountain, he approves of the* lofty and branched horns *of his fore head: but he condemns the* ſlenderneſs of his legs.

2. *By chance, whilſt he looketh on them, and whilſt he paſſeth judgment on them, the Hunter comes upon him: the Hart runs away*

Swifter than arrows, ſwifter than the wind,
That drives the clouds.

3. The dogs purſue him as he runs.

4. *But when he had entred into a* thick wood, *his horns were intangled in the boughs.*

5. *Then at the laſt he commended his legs, and condemned his horns, which made that he became a prey to the dogs.*

6. Mor. *We deſire things that are to be avoided, and we avoid things that are to be deſired.*

7. The things which do us hurt, pleaſe us: and the things which do us good diſpleaſe us.

8. *We deſire happineſſe, before we underſtand* where it is.

9. *We look after* abundance of wealth, *and* height of honours: *we ſuppoſe happineſſe to be placed in theſe things, in the which notwithſtanding is* a great deal of labour and ſorrow.

10. *That ſame Lyrick Poet of ours* expreſſeth it handſomely.

The talleſt Pines are over-blown,
The loftieſt Towers are overthrown,
The higheſt Hills are ſmitten down
With Thunder.

35. *De Lupo & Vulpe.*

1. LUpus, cùm prædæ satis esset, *in otio degebat.*
2. Accedit Vulpecula, scitè citatur otii causam.
3. *Sensit Lupus insidias fieri: simulat* morbum esse causam: orat vulpeculam deprecatum ire deos.

4. Illa dolens *dolum non succedere,* edit pastorem, monet *patêre latebras lupi: hostem* enim *securum posse inopinato opprimi.*

5. Adoritur pastor lupum, mactat.
6. Illa potitur antro, & prædâ.
7. *Adfuit illi breve sceleris sui gaudium:* nam *non ita multò post* idem pastor & ipsam capit
8. Mor. *Fœda res invidia est, & ipsi interdum authori quoque perniciosa.*

9. *Flaccus* Epistolarum lib. 1.

Invidus alterius rebus macrescit opimis,
Invidiâ Siculi non invenere tyranni.
Majus tormentum ——————

36. *De Cervo.*

1. CErvus in perspicuo fonte se conspicatus, Probat *procera* frontis & *ramosa cornua:* sed *tibiarum exilitatem* damnat.
2. Fortè, dum contemplatur, dum judicat, intervenit venator: fugit cervus

Ocyor pilis, & agente nimbos,
Ocyor Eurо.

3. *Insectantur fugientem canes.*
4. Sed cùm intrasset *condensam sylvam,* implicita sunt ramis cornua.

5. Tum demum tibias laudabat, & cornua damnabat, quæ fecêre ut prædæ esset canibus.
6. *Mor.* Fugienda petimus: petenda fugimus.

7. *Placent, quæ efficiunt: quæ conferunt, displicent.*
8 Beatitudinem cupimus. priusquam, *ubi sit,* intelligamus,
9. *Opum excellentiam, & bonorum celsitudinem* quærimus: in his beatitudinem sitam opinamur, in quibus tamen *multum laboris est, & doloris.*

10. *Pulchrè* id *significat* Lyricus ille noster.

Sæpius ventis agitatur ingens
Pinus, & celsæ graviore casu
Decidunt turres, feriuntque summos
Fulmina montes.

37. De

37 Of the Viper, and the File.

1. A *Viper finding a File in a Smiths shop, began to gnaw it.*
2. The File *smiled saying, What thou fool, what dost thou do?*
3. *Thou shalt* wear out thy teeth, *before thou canst wear me, which am wont to bite of the hardness of the brasse.*
4. *Mor.* Be sure to see with whom thou hast to do.
5. *If thou* whettest thy teeth *against one stronger than thy self, thou shalt not hurt him but thy self.*

38. Of the Wolves and the Lambs.

1. *There was once a covenant betwixt the Wolves and the sheep, amongst whom there is naturally discord,* hostages being given on both sides.
2. The Wolves *gave their whelps, and the Sheep their company of dogs.*
3. *Whilst the Sheep were quiet and feeding, the young Wolves* let up an howling *for the want of their dams.*
4. *Then the Wolves rushing upon them, cryed out, that their faith and covenant was broken. and they pull in pieces the Sheep, that were destitute of the* guard of the dogs.
5. *Mor.* It is folly, if in a league thou deliver the things that keep thee safe, to the enemy.
6. *For he that hath been an enemy, hath not yet perhaps ceased to be an enemy: and peradventure he may* take occasion *to fall upon thee, being* deprived of thy safeguard.

39. Of the Wood, and the Countryman.

1. AT what time *also* the Trees spake, *a Countryman came into a Wood; he intreated it that he might have leave* to get a shaft for his ax.
2. The Wood consented.
3. *The Countryman, when his ax was fitted, began* to cut down the Trees.
4. *Then, and indeed to late, it repented the* Wood *of its* readiness to do a courtesie: *it was sorry that it self* was the cause of its own destruction.
5. *Mor.* Have a care to whom thou dost a good turn.
6. *There have been many, that after they have received a courtesie, have abused it, to the undoing of the bestower of it.*

40. Of the Members, and the Belly.

1. *The foot and the hand once accused the belly, because their gains were consumed by it, that would not work.*
2. *They bid that it should either take pains, or else that it should not desire to be maintained.*
3. *It beseecheth them, once or twice,*
4. *Yet the hands deny it sustenance.*
5. *The belly being empty for want of meat, when all the limbs began to be feeble, then at last the hands would be officious: but that was too late.*
6. *For the belly being weak for lack of use,* refused the meat.

37. *De Vipera, & Lima.*

1. IN fabrica offendens limam vipera, cœpit rodere.
2. Subrisit lima, quid, inquiens, inepte? quid agis?
3. Tu tibi antè *contriveris dentes*, quàm me atteras, quæ duritiem æris præmordere soleo.
4. *Mor. Etiam atque etiam vide, quicum tibi res sit.*
5. Si in fortiorem *dentes acuas*, non illi sed tibi nocueris.

38. *De Lupis, & Agnis.*

1. LUpis & agnis, quibus natura est discordia, fœdus aliquando fuit, *datis utrinque obsidibus.*
2. Lupi suos catulos, oves canum cohortem dedere.
3. Quietis ovibus ac pascentibus, lupuli matrum desiderio *ululatus edunt.*
4. Tum lupi irruentes fidem fœdusque solutum clamitant, ovesque *canum præsidio* destitutas lanient.
5. Mor. *Insciitia est, si in fœdere tua præsidia hosti tradas.*
6. Nam qui hostis fuit, hostis forsan nondum esse desiit: fortassis & *causam ceperit*, cur te *nudatum præsidio* adoriatur.

39. *De Sylva, & Rustico.*

1. QUo *tempore* etiam *arboribus suus sermo erat*, venit rusticus in sylvam, rogat ut *ad securim suam tollere* liceat *capulum.*
2. *Annuit sylva.*
3. Rusticus, aprata securi, cæpit *arbores succidere.*
4. Tum, & quidem sero, pœnituit sylvam suæ *facilitatis*: doluit seipsam *esse causam sui exitii.*
5. Mor. *De quo bene mereris, vide.*
6. Multi fuerunt, qui, accepto beneficio, in authoris abusi sunt perniciem.

42. *De Membris, & Ventre.*

1. PEs et manus ventrem olim incusarunt, quod ab otioso eo lucra ipsorum vorarentur.
2. Jubent aut laboret, aut ali nè petat.
3. Supplicat ille, semel atque iterum.
4. Negant tamen manus alimentum.
5. Exhausto inediâ ventre, ubi cæpere omnes artus deficere, tum manus voluit tandem officiosa esse: verum id seró.
6. Nam venter desuetudine debilis, *cibum repulit,*

7. Ità

7. *So all the limbs, whilest they envyed the belly, dyed with the belly, when it dyed.*

8. Mor. *As it is in the society of the members, so is humane society.*

9. *A member stands in need of a member, and a friend stands in need of a friend.*

10. *Wherefore we must make use of mutual offices and mutual labours: neither do riches nor* titles of honour *sufficiently defend a man.*

11. The only and main guard is the friendship of many.

41. Of the Ape and the Fox.

1. AN *Ape intreateth a Fox, that he would bestow a piece of his tail on her to cover her buttocks: for it was a burden to him, which would be of use and an honour to her.*

2. *The Fox answers.* That he had nothing too much, *and that he had rather have* the ground swept with his tail, *than the Ape's buttocks to be covered with it.*

3. Mor. *There are some that stand in need, and there are some that have too much: yet* no rich men have that fashion, to comfort poor men with the superfluous means.

42. Of the Stag and the Oxen.

1. A *Stag running away from the hunter, betook himself into a* beast-house: *He intreateth the Oxen, that he might lie hid in the cratch.*

2. *The oxen said, He could not be safe; for the Master and the servants would be there presently.*

3. *He said, he was secure, if so be they would not betray him.*

4. *The servant comes in, and doth not see him hid in the hay, he goes his way out.*

5. *The Stag begins to be jocund, and to fear nothing now.*

6. *Then one of the oxen being grave both for his age and advice saith, It was an easie thing to deceive this fellow, that is* (as blind as) a Mole: *but how thou canst lie hid from our Master, who is* (as quicksighted as) Argos,

This is the toil, this is the work.

7. Presently after a while *comes in the Master, who, that he might correct the servant's negligence, viewing every thing with his eyes, and* trying what was in the cratch with his hand, caught hold of the Stag's horns *under the hay: He calls upon his servants, they run to him, they* enclose the Deer, *and take him.*

8 Mor. *In adversities and dangers lurking places are* hard to be found: *whether it be, because Fortune vexeth poor men, as she begun; or because they being hindred with fear betray themselves through indiscretion.*

43. Of the Lion and the Fox.

1. THe *Lion was sick, the living creatures came to visit him: onely the Fox deferred his service.*

2. *The* Lion sends a messenger to him with a letter, *which wished him to come, saying, That his only presence would be very acceptable to the Lion, and that there would be no danger why the Fox should fear: for first,* the Lion was one that loved the Fox very well, *and therefore* desired to speak with him.

3. *Besides, that he himself was sick and* lay by it, *so as though he would do him harm,*

7. Ita cuncti artus, dum ventri invident, cum ventre pereunte pereunt.

8. *Mor.* *Perinde atque* in membrorum societate est, ita se habet societas humana.

9. Membrum eget membro; amicus eget amico.

10. Quare mutuis officiis, mutuis operibus utendum est; neque divitiæ, neque *dignitatum apices*, hominem satis tuentur.

11. *Unicum & summum præsidium, complurium amicitia est.*

41. *De Simia, & Vulpecula.*

1. SImia Vulpeculam orat, ut partem caudæ sibi donet ad tegendas nates, illi enim esse oneri, quod sibi foret usui, & honori.

2. Respondet illa, nihil nimis esse: & se malle *humum cauda sua verri*, quàm simiæ nates tegi.

3. *Mor.* Sunt qui egent, sunt quibus supereſt, *nulli tamen divitum id moris est*, ut *re superflua beet egenos.*

42. *De Cervo, & Bobus.*

1. CErvus venatorem fugiens, conjecit se in *stabulum*: boves orat, ut in præsepi latitare liceat.

2. Boves tutum esse negant: mox enim & dominum & famulum affuturos.

3. Ille securum se esse ait, modò nè ipsi prodant.

4. Intrat famulus, occultum fœno non videt, exit.

5. Gestire cervus, & nihil jam timere.

6. Tum unusè bobus, & ævo & consilio gravis, Facilè, inquit, erat hunc (qui *talpa est*) fallere, sed ut herum (qui *Argus est*) lateas.

Hic labor, hoc opus est.

7. *Mox deinde* introgreditur herus, qui, ut servi negligentiam corrigat, cuncta lustrans oculis, & *& præsepe manu tentans, cervi deprehendit* sub fœno *cornua*, inclamat famulos, accurrunt, *feram concludunt*, capiunt.

8. *Mor.* In adversis rebus, periculis, latebræ *difficiles* sunt *inventu*, aut quia miseros, ut cœpit, fortuna exagitat, aut, quia ipsi, metu impediti, *consilii* semet *imprudentia* produnt.

43. *De Leone & Vulpecula.*

1. LEo ægrotabat, visebant animalia, unâ officium differente Vulpecula.

2. Ad hanc *legatum mittit* leo *cum epistola*, quæ venire admoneat, gratissimam rem ægroto fore ejus unius præsentiam, nec quicquam periculi fore cur vulpecula metuat, *leonem* enim primùm quidem *amicissimum esse Vulpeculæ*, ideoque *percupere ejus colloquium.*

3. Deinde ægrotum esse, & *decumbere*, ut, etiamsi (*id quod non erat*)

harm, (a thing that was not) *yet he could not.*

4. *The Fox writes back, That he desired, that the Lion might recover, and that he would pray to god for that; but he would not come and see him, for he was affrighted with the foot steps.*

5. *Which foot steps, forasmuch as they are all towards the Lion's den, and none from it wards,* that matter was a token, *that many living creatures went in, but none came out.* Horace *saith.*

6. What once the Fox to the sick Lion said,
I will relate: The seeing made me 'fraid,
Which all look to thee wards, but none look back.

7. *Mor.* Beware thou do not trust words; unless thou dost take heed, thou shalt often be beguiled.

8. Thou mayst guess at men both by their words and deeds, and by the deeds the words are to be judged.

44. Of the Fox and the Weesel.

1. A *Fox being lean with long fasting, crept by chance through a narrow hole, into* a corn wisket; *in which, when he had well fed, his* teg'd belly *hindred him, as he strove to go out again.*

2. *A Weesel, a good way off, seeing her striving, at the last telleth her, If she had a mind to go forth, she should come lean again to the hole, which she got in at when she was lean.*

3. Mor. *You may see many to be pleasant and chearful in a mean condition being void of cares, and* free from the troubles of the mind.

4. *But if these men become rich, you shall see them* to go heavily, *and never* to shew a merry look, *being* full of care, and overwhelmed with troubles of the mind.

5. *Thus* Horace *sings this tale in the first Book, and seventh Epistle.*
A Fox by chance crept through a little hole,
Into a basket, that had store of grain:
And having fed he strove, with's belly full,
To get out thence again, but all in vain.
A Weesel bids him, if he thence would pass,
Go to the hole lean, as at first he was.

45. Of the Horse and the Stag.

1. A *Horse* made war *with a Stag.*

2. *And being beaten at the last out of the pastures, he besought man's help.*

3. *He comes back with a Man, he goes down into the plain field; and he that was overcome before, is now made conquerour*

4. But for all this *when the enemy was overcome, and* brought under, *the Victor himself* could not chuse but obey the Man.

5. *He carrieth a Rider on his back, and a bridle in his mouth.*

6. Mor. *Many strive against Poverty which when it is overcome by fortune and industry, the conquerour's liberty is often lost.*

7. *For being Lords and* Masters of poverty, *they begin to serve riches: they are tormented with the scourges of covetousness, they are held in with the bridle of sparingness: neither do they keep a mean in getting, nor dare they* (a just punishme[nt] indeed

velit, nocere tamen non queat.

4. Reſcribit vulpecula, Optare ſe ut Leo convaleſcat, idq; oraturam ſuperos, cœterum minimé viſuram; terreri enim ſe veſtigiis.

5. Quæ quidem veſtigia cum omnia ſint antro leonis adverſa, & nulla averſa, *eam rem indicium eſſe*, multum quidem animalium introiſſe, ſed exiſſe nullum. *Horatius.*

6. *Olim quod vulpes ægroto cauta leoni,*
Reſpondit, referam; Quia me veſtigia terrent,
Omnia te adverſum ſpectantia, nulla retrorſum.

7. Mor. *Cave fidem habeas verbis. Ni caveris, ſæpe tibi dabuntur verba.*

8. *Capienda eſt conjectura tum ex verbis, tum ex factis; & ex his, illa ſunt judicanda.*

42. *De Vulpecula & Muſtela.*

1. VUlpecula, longa inediâ tenuis, fortè per anguſtiorem rimam ad *cumeram frumenti* repſit: in quâ cùm probè paſta fuit, deinde ruſſus tentantem egredi *diſtentus* impedit *venter.*

2. Muſtela luctantem procul contemplata, tandem monet, ſi exire cupiat, ad cavum macra redeat, quò macra intraverat.

3. *Mor.* Videas complures in mediocritate lætos eſſe, atque alacres, vacuos curis, *expertes animi moleſtiis.*

4. Sin hi divites facti fuerint, videbis eos *mœſtos incedere*, nunquam *frontem porrigere, plenos curis, animi moleſtiis obrutos.*

5. Hanc fabellam ſic *Horatius* canit, lib. 1. Epiſt. 7.

Fortè per anguſtam tenuis Vulpecula rimam
Repſerat in cumeram frumenti: paſtaque rurſus
Ire foràs pleno tendebat corpore, fruſtra.
Cui Muſtela procul, Si vis, ait, effugere iſthinc,
Macra cavum repetas arctum, quem macra ſubiſti.

45. *De Equo & Cervo.*

1. EQuus gerebat bellum cum Cervo.

2. Pulſus tandem è paſcuis, implorabat opem humanam.

3. Redit cum homine, deſcendit in campum; victus antea jam fit victor.

4. *Sed tamen*, hoſte devicto & ſub *jugum miſſo, ipſe victor neceſſe eſt ſerviat Homini.*

5. Equitem fert dorſo, frænum ore.

6. *Mor.* Dimicant multi contra paupertatem: quâ per fortunam & induſtriam victâ, ſæpè victoris interit libertas.

7. Domini quippe & *victores paupertatis* ſervire incipiunt divitiis; anguntur avaritiæ flagris, parſimoniæ coërcentur frænis: nec *quærendi* tenent

indeed of covetouſneſs) make uſe of the means which they have got.

8. Horace *ſpeaks of this in the firſt book of his Epiſtles, and the tenth Epiſtle.*

The Stag did beat the Horſe out of the field,
Who found himſelf too weak, but, loath to yield,
He crav'd man's help, and underwent the rein;
But having quell'd his foe by might and main,
The Rider from his back he could not get,
Nor bit out of his mouth, but bears them yet;
So he that poverty doth ſtrive to flie,
Wants, that's than gold more precious, Liberty,
The wretch his Maſter bears; a ſlave is he,
That cannot with a little content be.

46. Of two young Men.

1. TWo *young men* make as though they would buy meat *at a Cooks.*

2. *Whilſt the Cook* was doing other things, *the one ſnatcheth a piece of fleſh out of the basket, and gives it to his fellow, that he might hide it under his cloaths.*

3. *The Cook, as ſoon as he ſaw a piece of fleſh to be gone out of the basket, began* to charge them *both* of theft.

4. *He that had taken it away, ſwore by* Jove, *that he had nothing; and he that had it ſwore often that he took nothing away.*

5. *To whom the Cook ſaid, truly* the thief *now is* unknown to me, *but he by whom you haue ſworn ſaw, and knoweth him.*

6. Mor. *If we do any thing amiſs, men do not preſently know it; but God, who ſitteth above the heavens, and beholdeth the bottomleſs depth, ſeeth all things.*

7. Which if men do but conſider, they will ſin more cloſely & warily.

47. Of the Dog, and the Butcher.

1. WHen *a Dog had ſtoln a piece of fleſh from a butcher in the ſhambles,* he ran preſently away with it as faſt as he could.

2. *The Butcher* being daunted with the loſs of the thing, *at the firſt held his peace; afterwards,* when he came to himſelf, *he called to him thus a great way off.* O thou arrant thief, *run ſecure, thou maiſt without any danger, for thou art ſure now, becauſe of thy ſwiftneſs; but hereafter thou ſhalt be* watched more narrowly.

3 Mor. *This fable ſignifieth,* that almoſt all men become then at laſt more wary, when they have ſuſtained loſs.

48. Of the Dog, and the Sheep.

1. A *Dog* commenced an action againſt a ſheep, *bawling that ſhe* ought him a loaf which he lent her.

2. *The Sheep* denyeth the Action.

3. *The Kite, the Wolf, and the Vulture are ſent for; they affirm the thing.*

4. The ſheep is caſt; *the dog taketh her away haſtily, and* fleaeth *her being caſt.*

5. Mor. *Both* every one knows, *and this little tale doth very well teach, that* very many are over born by falſe wi neſs-bearing.

49. Of

modum, nec (*justo quidem avaritiæ supplicio*) *partis rebus* audent uti.

8. De hâc re *Horatius*, lib. 1. Epistolarum. 10 Epist.

Cervus equum pugnâ melior, communibus herbis
Pellebat, donec minor in certamine longo
Imploravit opes hominis, frænumque recepit.
Sed postquam victor violens discessit ab hoste,
Non equitem dorso, non frænum depulit ore.
Sic, qui pauperiem veritus, potiore metallis
Libertate caret, dominum vehet improbus, atque
Serviet æternum, quia parvo nesciat uti.

46. *De duobus Adolescentibus.*

1. ADolescentes duo opsonium apud coquum *sese empturos simulant.*

2. Coquo *alias res agente*, carnem alter è canistro arripit; dat socio, ut sub veste occultet.

3. Coquus subreptam sibi carnis partem ut vidit, *furti* utrumque cœpit *insimulare.*

4. Qui abstulerat, per *Jovem* nihil habere: is verò qui habuit, nil se abstulisse idem idem pejerat.

5. Ad quos, *Me quidem*, inquit coquus, *fur nunc latet*: sed is inspexit, is scit, per quem juràstis.

6. *Mor.* Si quid peccavimus, id sta im non sciunt homines: at Deus omnia videt, qui sedet super cælos & intuetur abyssos.

7. *Quod si cogitent homines suppressius, prudentiusque peccabitur.*

47. *De Cane, & Lanio.*

1. CAnis in macello, cùm lanio carnem abstulisset, *in pedes sese continuo, quantum potuit conjecit.*

2. Lanius, *jacturâ rei perculsus*, primùm tacuit: deinde *animum recipiens*, sic procul acclamavit, *O furacissime* curre turus, impunè tibi licet, tutus enim es nunc ob celeritatem; posthac autem *cautiùs observaberis.*

3. *Mor.* Hæc fabula significat, *plerosque omnes tum demum fieri cautiores, ubi damnum acceperint.*

48. *De Cane, & Ove.*

1. CAnis *ovem in jus vocat, panem ex mutuo debere* clamitans.

2. Illa *it inficias.*

3. Milvus, Lupus, Vultur accersuntur; rem affirmant.

4. *Damnatur Ovis*, damnatam canis rapit ac *deglubit.*

Mor. *Falsis Testimoniis opprimi* quàm plurimos, tum *nemo nescit*, tum hæc quàm optimè docet fabellula.

49. Of the Lamb and the Wolf.

1. A *Wolf met a Lamb that kept company with a He goat: he ask'd him, Why, having left his Dam, he rather followed a* stinking He goat; *and perswades him, that he would go back again to his Dam's* dugs, that strutted out with milk; *hoping that so it will come to pass, that he should pull him in pieces, being drawn aside.*

2. *But he said, O Wolf, my Dam committed me to him: an especial care to look after me is committed to him, I must obey my parent rather than thee, who desirest to draw me aside by these words, and by and by to pull me in pieces, being drawn aside.*

3. *Mor.* Do not trust all men, *for many, whilst they seem* to be willing to do others good, *consult for themselves in the mean time.*

50. Of a young-Man and a Cat.

1. *When a young man took delight in, and loved a Cat, he wearied* Venus *with intreaties, that she would turn the Cat into the shape of a woman.*

2. Venus *pitied and heard him, when he prayed: There is made a change of the shape: which liked the young man, being deeply in love, very well. Forsooth, she was* all pretty sappy, all pretty white, all pretty handsome.

3. And not very long after, *the goddess, desiring much to try whether the Cat had changed her manners also with her body, lets in a little mouse, down through* the little Court.

4. *There befell* a thing, that very much deserved laughter and sport.

5. *The little woman presently* makes after the little beast, *when she saw her.*

6. Venus *taking it ill changed the woman's look into a Cat.*

7. *Her hands to feet, her arms to thighs turn'd thus,*
A tail is added, and she's made a Puss.

8. *Mor.* They change the air, not mind, that ore-sea run.

9. *And.* it is too hard a thing to leave the things one is used to.

10. Horace *saith:*

Though Nature with a fork thou dost expell,
Yet will it still recoil.

51. Of the Husband-man and his Sons.

1. A *Husbandman had a great many young men to his Sons, and they were at discord amongst themselves; whom the father striving to perswade to love one another, when he had laid down* a bundle of sticks, *he bids every one severally break it, as it was* tied together with a short Cord.

2. The weak youths *strive in vain.*

3. *The father looseth it, and gives to every one a little rod, which when every one, according to their* little strength, *easily brake he said, O little sons, no body will be able to overcome you, if you hold thus together.*

4. *But if you will* wound one another, and make civil war, *ye will be at the last a prey to the Enemies.*

5. Mor. *This Apologue teacheth* that small means increase by concord, and great means waste to nothing by discord.

49. *De Agno & Lupo.*

1. AGno comitanti caprum lupus fit obviàm: rogitat, cur, relictâ matre, *olidum* potius sequatur *hircum*: suaderque ut ad *distenta lacte* matris *ubera* redeat: sperans ita fore, abductum ut laniet.

2. Ille verò, Mater me, O Lupe, inquit, huic commisit: huic summa cura servandi data est: parenti potius quàm tibi obsequendum, qui me seducere istis dictis postulas, subductum mox discerpere.

3. Mor. *Nulli omnibus fidem habere*: *multi* enim, dum aliis videntur *velle prodesse*, sibi interdum consulunt.

50. *De Adolescente & Cato.*

1. CUm adolescens quidem in deliciis amoribusque usurpasset catum, *Venerem* precibus fatigavit, ut catum in fœminam transfiguraret.

2. Commiserescit & audit orantem *Venus*: fit metamorphosis, quæ adolescenti miserè amanti perplacuit: nempe, *tota succi plenula, tota candidula, tota elegantula.*

3. *Nec vero ita multo post*, percupiens experiri Dea, nunquid catus cum corpore mutasset & mores, per *impluvium* immittit musculum.

4. Ibi *risu prorsus atque ludo res digna* accidit.

5. Conspectam illicò bestiolam *insequitur muliercula.*

6. *Venus* indignans fœminæ vultus in catum mutavit.

7. *Cum pedibusque manus, cum parvi brachia mutat,*
Cruribus: & cauda est mutatis addita membris.

8. Mor. *Cœlum non animum mutant, qui trans mare currunt.*

9. *Nimisque difficile est, assueta relinquere.*

10. Horat.

Naturam expellas furca licèt, usque recurret.

51. *De Agricola & Filiis.*

1. COmplures habebat agricola adolescentulos, iique inter se discordes fuere: quos pater elaborans trahere ad mutuum amorem, apposito *fasciculo*, jubet singulos brevi *circumdatum funiculo* effringere.

2. *Imbecilla* nequicquam conatur *ætatula.*

3. Solvit pater, redditque singulis virgulam: quam cum pro suis quisque *viriculis* facilè frangerer: O, inquit filioli, *sic concordes, vos vincere poterit nemo.*

4. Sed si *mutuis volueritis sævire vulneribus*, atque *intestinum agitare bellum* eritis tandem præda hostibus.

5 *Mor.* Docet hic Apologus, *Concordia parvas res crescere, discordia, magnas dilabi.*

52. Of the Country-Man and the Horse.

1. A *Country-man brought along the way* a lere horse, *and an ass*, soundly loaden with tardels.

2. *The little Ass being weary, intreats the horse, that he would help him with his loading*, if he would save his life.

3. *The Horse saith*, He would not do it.

4. *The little Ass at the length*, being tired with the weight of his pack, *lyeth down and dyeth.*

5. *His Master* layeth all the load. *and the skin of the dead ass too*, upon the Horses back.

6. *With which, when he was pressed down, he saith, O me poor wretch, I am now thus tormented* according to my own desert, *who would not ere while help* the ass, *that was* over loaden.

7. Mor. *We are admonished by this tale*, to help our friends that are oppressed.

8. Our Country *(saith* Plato*)* challengeth a part of our birth to it self and our friends a part.

53 Of the Collier, and the Fuller.

1. A *Collier invited a Fuller* to dwell *with him* in one house.

2. *The Fuller saith, My friend*, that is neither pleasure nor profit to me: *for, I greatly fear, lest what I wash clean, thou* mayest make as black as a coal is.

3. Mor. *We are admonished by this tale, to walk with* blameless persons; *we are admonished*, to avoid the company of wicked men, as a plague.

4. Company, *saith* Campanus, draws men; and acquaintance also screweth into mens behaviour; and every one becometh just such, as they with whom he converseth.

54. Of the Fowler, and the Ring-dove.

1. A *Fowler* went a birding; *he seeth a Ring dove a great way off*, making her nest in a very high tree; *he makes haste: Lastly*, he lays wait to hit her; *he* treads upon a snake with his heel.

2. *He stung him.*

3. *He being affrighted with the sudden harm, saith, VVoe is me, poor man!* whilst I lye in wait to deceive another, I my self am utterly undone.

4. Mor. *This little tale signifieth, that* they are sometimes beguiled by their own crafts, who attempt alteration in a State.

55. Of a Trumpeter.

1. A *Trumpeter was taken by the Enemies, and led away.*

2. *He trembled, and besought them to spare a harmless person: He said, that he, for as much as he never* bare *any* arms, *except a Trumpet, could not indeed kill a man*, much less *would he.*

3. *They on the contrary spake roughly* against him, *both with a cruel muttering and blows*,

4. *Thou*

52. *De Rustico & Equo.*

1. RUsticus *equum vacuum, asinumque sarcinulis egregie onustum* produ-cit ad viam.
2. Defessus asellus equum, sibi onera ut adjuvet, orat, *si salvum velit.*
3. *Negat facturum* equus.
4. Asellus tandem *sarcinæ pondere gravatus* procumbit, moritur.
5. Herus omne *onus*, mortui quoque aselli corium, *in equi dorsum reclinat*
6. Quibus cùm ille deplimeretur, Me miserum! inquit *merito meo* sic nunc excrucior, qui dudum *laboranti asino* opitulari nolui.
7. *Mor.* Monemur hac fabula, ut *oppressis subveniamus amicis.*
8. *Ortus nostri* (inquit *Plato*) *partem sibi patria vendicat, partem amici.*

53. *De Carbonario, & Fullone.*

1. FUllonem invitabat carbonarius, ut secum *in unis ædibus habitaret.*
2. Fullo, *Non est*, inquit, mi homo, *istud mihi vel cordi, vel utile*, vereor enim magnopere, nè quæ ego eluam, tu *reddas tam atra quàm carbo est*
3. *Mor.* Monemur hoc Apologo, cum *inculpatis* ambulare, monemur *sceleratorum hominum consortium, velut pestem quandam, devitare.*
4. *Trahunt* (inquit *Campanus*) *hominem sodalitia, commercia etiam in mores penetrant, & perinde quisque evadit, ut ii quibuscum versatur.*

54. *De Aucupe, & Palumbo.*

1. IT *venatum* auceps, videt nidulantem procul *in altissima arbore* palumbum, adproperat, denique *insidias molitur premit calcibus anguem.*
2. Hic mordere.
3. Ille, improviso exanimatus malo, Me miserum! inquit, *dum alteri insidior, ipse despereo.*
4. *Mor.* Significat hæc fabella, *nonnunquam eos suis artibus circumveniri, qui res novas moliuntur.*

55. *De Buccinatore.*

1. BUccinator quidam ab hostibus capitur, abducitur.
2. Trepidare ille, supplicare ut parcant innoxio, se, quando nihil *armorum* unquam præter unam buccinam *gestaverit*, hominem nè potuisse quidem occidere, *nedum* voluisse.
3. Illi contra murmure tum sævo, tum verberibus, intonant.

4. *Nihil*

4. *Thou Rogue,* thou hadst as good say nothing: *thou doest hurt most of all, and* thou shalt *now* be hanged here: *because whereas thou (as thou confessest) art* unskilled in military affairs, thou stirrest up, and settest on other mens courage.

5. Mor. *Some offend most grievously who advise Princes, that are* otherwise prone enough to mischief, *to do unjustly, and* do buz into their ears some such words as these.

6. What do you make any question? *Have you forgot that you are a Prince?* May not you do what you list? *You are greater than the Laws, the name of* a Law-breaker *can scarce light upon you, who do bear sway even over the Laws themselves.*

7. Your Subjects have nothing which is not yours. *You are able both to save and to destroy. It is lawful for you,* to make him wealthier or more honourable, whom you think good. *It is lawful for you to take away his wealth and honour when you please.*

8. *Some things condemn or commend other men; every thing will be very commendable for you.*

56. Of the Wolf and the Dog.

1. A *Wolf meets a Dog,* as it chanced, *in the wood,* before it was light: *he asketh him how he doth.* he is glad to meet him: *and at the last asketh him how he came to be so sick.*

2. *To whom he said, my Masters care hath done this: for, my Master cherisheth me, when I fawn upon him, I am fed from my Masters most fine Table, I never use* to sleep in the open air: *and* besides, it cannot be said, how all the family make much of me.

3. *Truly, saith the Wolf, thou art very happy. Dog,* that hast light upon such a kind and gentle Master, *with whom O, I could wish too, that I might dwell: then* no living Creature in the world *should be more happy than I.*

4. *The Dog, seeing the Wolf to be very* desirous of a new condition, promiseth that he would bring it about, that he should find some respect from his *Master,* so he would but abate some of his old fierceness, *and undergoe Service.*

5. He is resolved, *it pleased the Wolf to walk along to the* farm house: they have a great deal of very pleasant discourse upon the way.

6. *And afterward when it grew light, the Wolf espying* the Dogs neck worn bare *said, O Dog,* what ails that neck of thine, with the hair all off it?

7. I *used, said he, being* somewhat fierce, to bark at, *and sometimes* to bite strangers as well as friends: *and* my Master, not enduring that, did often beat me, *forbidding me withal to set upon any but a Thief or a Wolf.*

8. *I am* overmastered *and made more mild,* by being *thus* beaten, *and I have kept this mark of my* inbred churlishness.

9. *The Wolf, when he heard this said,* I will not buy *thy Masters* friendship at such a rate.

10. *Therefore farewel, Dog, with that slavery of thine:* my own liberty is better for me.

11. *Mor.* It is more desirable to be master in a mean cottage, and to eat brown bread, than to enjoy dainty cheer in a stately palace, and to be liable to danger and live in fear.

12. For liberty is banished out of a great house, where wrong must be taken and passed over in silence.

4. *Nil agis*, scelus, maximè noces, atque nunc hìc *trucidabere*: quoi cùm ipse (ut fateris) sis *rei militaris imperitus*, cornu isto tuo *aliorum excitas evibrásque animos.*

5. *Mor.* Gravissimè peccant nonnulli, qui, *ad mala alioqui satis pronis* principibus, ut iniquè agant, consulunt, atque *hujusmodi quædam ad illorum aures occinunt.*

6. *Quid etiam dubitas?* An te principem esse oblitus es? An *non tibi quod lubeat, licet?* Tu legibus major: In te *legirupæ* nomen cadere haud potest, qui ipsis etiam dominaris legibus.

7. *Tui nihil possident, quod tuum non sit.* Tu potes & servare & perdere. Tibi fas est *opibus dignitateque augere, quem visum sit.* Fas est, ubi libuerit, adimere.

8. *Mor.* Alios alia vel damnant, vel commendant: Tibi nihil non honestissimum futurum.

56. *De Lupo & Cane.*

1 LUpus cani *ante lucem* in sylvâ *fortè fortuna* sit obviam: salutat, *ad ventum gratulatur*: denique rogat, quo pacto tam sit *nitidus.*

2. Cui ille, Herilis cura hoc efficit: herus me blandientem sibi demulcet, de mensa pascor herili nitidissimâ, nunquam *sub dio dormio, tum universæ familiæ dici non potest quàm sim gratus.*

3. Næ tu, inquit lupus, multò es felicissimus, O canis! *cui tam benignus & comis contigit herus*, quocum O utinam commorari & mihi liceat: *nullum* me *animalium* esset *uspiam* fortunatius.

4. Canis, *novi status cupidissimum* videns lupum, *effecturum se pollicetur*, ut *hæreat in parte aliqua apud herum, modo de pristina ferocia aliquid remittere*, & servitudinem servire, *velit.*

5. *Stat sententia*: Lupo libitum est deambulare *ad villam: sermones edunt in itinere prorsus jucundissimos.*

6. Postea verò cum illuxit, *contritum canis collum* videns lupus, *Quid sibi* vult, inquit, O Canis, *tua isthæc prorsus depilata cervix?*

7. Solebam, inquit ille, *feroculus, notis pariter & ignotis allatrare, obmordereque* nonnunquam, *Id agrè ferens herus, crebris me tundebat verberibus*, prohibens etiam nè quem præter furem lupumque adorarer.

8. Ego sic *vapulando victus sum*, & mitior factus, hocque *genialis sævitiæ* servavi signum.

9. Lupus, hoc audito, Ego, inquit, heri tui *amicitiam tanti non emo.*

10. Vale igitur, O canis, cum tuâ isthâc servitute: *mihi mea potior est libertas.*

11. Mor. *Optabilius est humili casa dominum esse, & panem atrum vorare, quàm in amplissima regia opiparis mensis frui, & obnoxium trepidumque degere.*

12. Nam, *libertas sublimi exulat aulâ, ubi accipienda venit, & mussitanda injuria est.*

57. Of the Husband-Man and the Dogs.

1. A *Husbandman after he had wintered* a good many days *in the Country began at the last* to want necessaries; *he* killed his sheep, and after a while *his she goats*; *and last of all*, he kills his oxen *too*, that he might have something wherewithal to maintain his body, that was almost famished.

2. When the Dogs saw that, *they resolved* to save themselves by running away; *for they should live no longer seeing their Master did not* so much *as spare* the Oxen, whose labour he made use of in doing his Country-work.

3. *Mor.* Have a care into what house you put your self for wages.

4. Some Masters are very unkind.

5. *For many now adays* are grown so mad, that they are ready to kill even their servants, *for any misfortune, harm or damage.*

58. Of the Fox and the Lion.

1. A *Fox*, which was not used to the Lions fierceness, *having by chance seen that Living Creature* once or twice, *did tremble and run away.*

2. As soon as ever the Lion came and met him the third time, the Fox was so far from fearing any thing, *that* he went boldly to him, *and saluted him.*

3. *Mor.* Use makes us all more bold, even towards them whom we durst scarce look at before.

59. Of the Fox and the Eagle.

1. A Fox's Cub *ran abroad*; *being caught by an Eagle*, it calls to its dam to help it.

2. *She runs, and entreats the Eagle, that he would let go her Cub, being taken prisoner.*

3. *The Eagle*, having got a prey, flieth to her young ones.

4. *The Fox pursueth her* with a fire stick which she snatcht up, *as though she would* burn down her strong holds.

5. *As soon as ever she had* climbed up the tree, *she saith, and now do thou defend thy self and young ones if thou canst.*

6. *The Eagle trembling whilst she* feared her house burning *said, Spare me and my young ones, and* I will restore whatever I have of thine.

7. Mor. *By the Eagle understand* men of a powerful and daring Spirit; *by the Fox understand* poor Folks, *whom* rich folks endeavour all alike, to cavil with, *and revile.*

8. *But*, seeing the Pismires also have their spleen, *those weak people sometimes do* handsomly revenge a wrong which they have received.

60. Of the Husband-man and the Stork.

1. *When the cranes and geese* ate up the sown Corn, *the Country man* set a snare *for them: the Cranes were taken, and the Geese were taken, and a stork also was taken.*

2. She

57. *De Agricola & Canibus.*

1. AGricola cum ruri *pluſculos* hyemâſſet *dies*, cæpit tandē *neceſſariarum rerum penuriâ laborare: interficit oves, mox & capellas*, poſtremò *boves* quoq *mactat, ut habeat quo inedia penè exhauſtum corpuſculum ſuſtentet.*

2. *Id videntes canes, ſalutem fugâ quærere* conſtituunt; ſeſe enim non victuros diutius, quando *nè bobus quidem, quorum in opere ruſtico faciendo utebatur operâ*, pepercit herus.

3. Mor. *In quam domum mercedis gratiâ te tradas, vide.*

4. *Nonnulli inhumaniſſimi ſunt heri*

5. Multi enim hodiè *eò dementiæ prolabuntur*, ut vel *ſervos* infortunio, malo, & damno *libenter mactent.*

58 *De Vulpe & Leone.*

1. VUlpecula *quæ leonis immanitatem inſuetam habebat, ſemel atque iterum* id forè animal contemplata, trepidare & fugitare.

2. *Cum jam tertio obtuliſſet ſeſe obviam leo, tantum abfuit, ut metuerit quicquam vulpes, ut confidenter illum adierit*, ſalutaveritque.

3. Mor. *Omnes nos conſuetudo audaciores facit, vel apud eos quos antea aſpicere vix auſi fuimus.*

59. *De Vulpe & Aquila.*

1. VUlpeculæ *proles* fòràs excurrebat, ab Aquila comprehenſa *matris fidem implorat.*

2. Accurrit illa; ut captivam prolem dimittat, Aquilam rogat.

3. Aquila, *nacta prædam, ad pullos ſubvolat.*

4. Vulpes, *correpta face*, quaſi illius *munitiones incendio abſumptura* eſſet, inſequitur.

5. Cum jam *arborem aſcendiſſet*, Et ipſa nunc te, inquit, tuoſque ſi potes, tuêre.

6. Trepidans aquila *incendium* dum *metuit*, Parce, inquit, mihi parviſque liberis; *tuum quicquid habeo, reddidero.*

7. *Mor.* Per Aquilam, *potentis atque audacis animi homines intellige*; per vulpem, *pauperculos, quos calumniis premere, contumeliiſque afficere divitibus æque ſtudium eſt.*

8. Verùm, *quando eſt ſua & formicis ira*, impotentes ii *acceptam interdum probe ulciſcuntur injuriam.*

60. *De Agricola & Ciconia.*

1. GRuibus anſeribuſque *ſata depaſcentibus, laqueum prætendit* ruſticus: capiuntur grues, capiuntur anſeres, capitur & ciconia.

2. *Supplicat*

2. She beg'd hard for her self, *crying out, that she was* one that did no hurt, *and was neither crane nor goose, but the best of all birds, because she used alwaies* to do all that ever she could for her father, *and to maintain him when he was* very aged.

3. None of these things, *quoth he*, are unknown to me; *but*, forasmuch as we have taken thee with them that did hurt, thou shalt die likewise with them.

4. *Mor.* He that committeth a naughty fact, and he that keepeth company with them that are naught, are punished both alike.

61. Of the Cock and the Cat.

1. A *Cat came to eat up a Cock*; and having not reason enough *to do him hurt, he begins to accuse the Cock, saying, That he was* a bird that troubled others with his noise, *because he* wak'd men when they were asleep *in the night*, with such a shrill voice.

2. *He said, he was innocent, seeing he thus* called up men to their work.

3. *The Cat in the mean time spake earnestly against him*; *Thou Villain*, thou hadst as good do nothing; thou liest with thy mother, *and dost not refrain from thy sister.*

4. When the Cock endeavoured to clear himself of that too, *the Cat* going on still in a rage, *saith, Neither* shall this avail any thing. I will pull thee all in pieces to day.

5. *Mor.* William Gauden *saith, It is an old saying*, One may quickly find a stick to beat a dog withal.

6. *A naughty man, if he list, will* undo you whether by right or wrong.

62. Of the Shepherd and the Husband-men.

1. A *Boy kept sheep in an* open meadow: *and when he cryed out in jest* many times, *that the Wolf was there*, he raised the husbandmen on all sides.

2. *Whilst they*, having been too often made fools of, *do not come to help him, when he craved their aid in good earnest*, the sheep became a prey to the Wolf.

3. *Mor.* If any one be used to lie, he will scarcely be believed if at any time he shall begin to tell the truth.

4. *That jest in* Horace, *in the seventeenth Epistle of his first Book concerning* Planus *the jester, is very like to the foregoing Apologue.*

He that was once befool'd, will not assay,
To help lame *Planus* up in the cross-way,
Though many a tear he shed, and do protest
By his god *Apis*, I am not in jest:
Believe me, stony hearts, and your help lend
To one that's lame. Get some to help thee, friend,
That knows thee not, thy neighbours all do cry:
We know thy cheats, and for us thou maist lie.

63. Of the Eagle and the Crow.

1. AN *Eagle flyeth down from* a very high rock, *upon* the back of a Lamb.

2. *The Crow seeing that*, thinks it fine sport, like an ape, to imitate *the*

Eagle

2. *Supplicat illa, innocentem* sese clamitans: & nec gruem nec anserem esse, sed avium omnium optimam, quippe quæ *parenti sedulò semper inservire*, eundemque *senio confectum* alere consueverit.

3. *Horum*, inquit, *nil me fugit*; verum, *cum nocentibus postquam te cepimus, cum eis quoque morieris.*

4. Mor. *Qui flagitium committit, & is qui impuris se adjungit socium, pari pœnâ plectuntur.*

61. *De Gallo & Cato.*

1. VEnit ad Gallum comedendum Catus; *non satis* autem *habens* ad nocendum *causæ*, gallum criminari occipit, *obstreperam* esse *avem* dictitans, utpote quæ *voce tam acuta* noctu *dormientes homines expergefaciat.*

2. Ille se innocentem ait, cum sic *excitet ad opera mortales.*

3. Catus intereà intonat, *Nil agis*, sceleste; *cum matre rem habes*, nec à sorore abstines.

4. *Id gallus quoque cum expurgare niteretur*; *Nec hoc*, inquit *perseverantius sæviens* Catus, *quicquam faciet*; tu mihi hodiè discerperis.

5. Mor. Vetus dictum esse ait *Guil. Gandanus*, *Ut canem cædas facilè inveniri baculum.*

6. Malus, si libitum fuerit, *quo jure quaque injuria, te præcipitem dabit.*

62. *De Opilione & Agricolis.*

1. PUer *editiore pratulo* oves pascebat, atque per jocum *terque quaterq;* lupum adesse clamitans, *agricolas undique exciebat.*

2. *Illi sæpius illusi* seriò auxilium imploranti dum non subveniunt, *fiunt oves prædæ lupo*

3 Mor. *Si mentiri consueverit quispiam, huic, si quando verum narrare occœperit, haud facilè habebitur fides.*

4. Superiori Apologo finitimus est ille, apud Horat. lib. 1. Epist. 17. de *Plano* scurrâ jocus.

5. *Nec, semel irrisus, triviis attollere curat*
Fracto crure Planum, licet illi plurima manet
Lachryma; per sanctum juratus dicat Osirim,
Credite, non ludo; crudeles, tollite claudum.
Quare peregrinum, vicinia rauca reclamat,

63. *De Aquila & Corvo.*

1. RUpe *editissima* in *agni tergum* devolat Aquila.

2. Videns id Corvus, *imitari, velut simia, gestit* Aquilam: *in arietis*

vellus

Eagle; he lets himself down upon a ram's fleece; *being let down, he is made fast by the feet: being fastned by the feet, he is caught: being caught he is thrown to the boys.*

3. Mor. *Let every one esteem himself, not by others, but his own worth.*

4. Take measure of thy self by thy own foot, *saith Horace.*

5. *Desire that, and attempt that, which thou art able to perform.*

64. Of the Envious Dog and the Ox.

1. A *Dog lay* in a rack of hay.

2. *An Ox came to eat.*

3. The Dog rousing himself up, *hindred him.*

4. The *Ox saith, a mischief on thee, with that envy of thine, who* neither dost eat the hay thy self, nor sufferest me to eat.

5. *Mor.* A great many are of that disposition, *that they envy to another that which they cannot attain to* for want of understanding.

65. Of the Jack Daw and the Sheep.

1. A *Jack daw chattered upon a Sheep's back.*

2. *The Sheep said, if thou shouldst so chatter to a dog,* thou shouldst have some mischief done thee.

3. *But the Jack daw said, I know over whom I insult; I am* troublesome to them that are quietly disposed and friendly to them that are fierce.

4. Mor. *Bad men are always ready to contest with a weak and honest man.*

5. Every one that is most innocent, is dashed against the ground, *but no body* crieth out against *a mischievous and* hasty man, *in* his own hearing.

66. Of the Peacock and the Nightingale.

1. THe *Peacock complaineth to* Juno, *the sister and wife of great* Jupiter, *that the Nightingale* sang sweetly, *but that she* was laughed at by every body, *for her* hoarse squauling.

2. *To whom* Juno *made answer,* Every one hath his gift from god: *the Nightingale far exceedeth in singing, and thou in feathers:* It becometh every one to be content with his own lot.

3. Mor. *Let us thankfully accept what God hath given us, and not seek greater matters.*

4. *God doth nothing rashly.*

67. Of the old Weesel and the Mice.

1. A *Weesel, wanting strength, by reason of his old age, was not now able to follow after the Mice, so as he was used to do: he bethinks* to devise a cunning trick, *he hides himself in an* heap of meal, *thus hoping, that he might hunt without any labour.*

2. *The mice run to him, and whilst they have a mind to eat the meal, they are* all every one *devoured by the Weesel.*

3. Mor. *Where one is destitute of strength, he had need of wit.*

4. Lysander, *the Lacedemonian, was ever and anon wont to say, that* the Fox's

fur

vellus se demittit, demissus impeditur, impeditus comprehenditur, comprehensus projicitur pueris.

3. *Mor.* Non aliorum, sed sua se quisque virtute æstimet.

4. *Tuo te pede metire*, inquit *Horatius*.

5. Id velis, id tentes, quod possis.

64. *De Cane invido & Bove.*

1. PRæsepio *fæni pleno* decumbebat canis.

2. Venit bos ut comedat.

3. *Ille sese surrigens*, prohibere.

4. Bos, Dii te cum isthac invidia perdant, inquit, qui *nec fæno vesceris, nec me vesci sinis.*

5. Mor. *Eo sunt ingenio plerique*, ut aliis invideant quod ipsi *mentis inopia* assequi nequeant.

65. *De Cornicula & Ove.*

1. STrepitat in oviculæ dorso cornicula.

2. Ovis, Cani, inquit, si sic obstreperes, *ferres infortunium.*

3. At cornicula, Scio, inquit, quibus insultem; *placidis molesta, sævis amica.*

4. *Mor.* Impotenti & sincero perpetuò est cum malis parata certatio.

5. *Illiditur solo innocentissimus quisque*; nocentis verò, ac *præferocis hominis auribus obstrepit nemo.*

66. *De Pavone & Luscinia.*

1. PAvo apud summi *Jovis* sororem & conjugem *Junonem*, queritur, luscinam *suave cantillare*: se ob *raucam ravim ab omnibus irrideri.*

2. Cui *Juno*, *Dos sua a diis cuique*: luscinia cantu, tu plumis longe superas: *unumquemque sua sorte decet esse contentum.*

3. *Mor.* Quæ dii largiuntur, grato sumamus animo, neque majora quæramus.

4. Superi temerè agunt nihil.

67. *De Mustela senicula & Muribus.*

1. MUstela, præ senio viribus carens, mures jam, ità ut solet, insequi non valebat; *meditari* cæpit *dolum*; in *farinulæ colliculum* se illatebrat; sic sperans fore, ut citra laborem venetur.

2. Accurrunt mures, & farinam esitare dum cupiunt, *ad unum omnes* a mustela vorantur.

3. *Mor.* Ubi viribus quispiam destitutus fuerit, ingenio opus est.

4. *Lysander* Lacedæmonius subinde dicere solebat; *Quo non perveniret leonina*

fur was to be eked to that, where the Lion's skin would not reach.

5. *Which you may expreſs more clearly thus*, where down-right dealing cannot prevail, ſleight muſt be uſed.

68. Of the Country-man and the Apple-tree.

1. A *Country-man every year got* very well reliſhed Apples *off an Apple-tree, which he had* in a Cloſe hard by: *he preſented the choiceſt to his Maſter, that was a Citizen: who being taken with the incredible ſweetneſs of the apples, removed the apple tree at the laſt to his own home.*

2. *The tree being very old, withered all on a ſuddain*; *and there* the apples, as well as the apple-tree, *were loſt.*

3. *Which when it was told to the Maſter of the houſe, he ſaid, Alas,* it is an hard matter to remove an old tree; *it had been enough, and too much (if I had known how* to bridle mine appetite) to pluck the fruit from the boughs.

4. Mantuan *hath thus expreſſed this little tale in verſe.*

A Country-man ſome ſweetings pull'd,
And to his Lord them gave;
Who, much delighted with the fruit,
The tree near home would have.
But it being old, ſoon withered,
And with it's Apples dyed:
Alas, 'tis no removing trees
Thus old, the good man cried.

5. *Mor.* Such men are fools, that are too wiſe,
And things not fit require:
But he is wiſe, that woteth how,
To curb his own deſire.

69. Of the Lion and the Frog.

1. A *Lion thought he heard a noiſe,* he ſtarted at it; *he ſtood ſtill, not without trembling,* expecting ſome great matter.

2. *At the laſt, a little Frog came out of the water.*

3. *The Lion having laid aſide his fear, made haſt, and* trode the little beaſt under his feet.

4. Mor. *This little tale forbiddeth vain fears, as doth that tale concerning the labour of the Mountains, tranſlated by* William Gaudane.

70. Of the Piſmire.

1. A *Piſmire being thirſty,* comes to a ſpring to drink; *ſhe falls by chance into the ſpring-well, a Pigeon helps her* a good way off, *by throwing a bough out of the tree; the Piſmire getting upon the bough is ſaved.*

2. *A Fowler comes, that he might catch the Pigeon,* the Piſmire doth not ſuffer him, ſhe bites the Fowler by the foot, *and the Pigeon flies away.*

3 Mor. *This fable teacheth us very well, that* we muſt requite courteſies done to us.

leonina pellis, vulpinam assuendam esse.

5. Quod sic lucidius dixeris, *Ubi virtus non satis potest, adhibenda est astutia.*

68. *De Rustico & Malo.*

1. RUsticus quidam ex malo, quam *in proximo* habebat *agello sapidissima* quotannis legebat *poma*: hero lecta donabat urbano; qui illectus incredibili pomorum dulcedine, malum tandem ad se transtulit.

2. Ea vetertima repentè exaruit, atque ibi *poma pariter & malus* periêre.

3. Quod cùm patrifamilias nuntiaretur; Heu! *difficile est*, inquit, *annosam transplantare arborem*, satis superque fuerat (si *frænos mea* novissem *imponere cupiditati*) *fructus ramo decerpere.*

4. Hanc fabellam sic *Mantuanus* cecinit.

Rusticus ex malo dulcissima poma legebat,
Unde dare urbano dona solebat hero.
At herus, illectus frugum dulcedine, malum
Transtulit in laribus proxima rura suis.
At quia malus erat senior, translata repente
Aruit, & proles cum genitrice perit.
Heu! male transfertur, senio cum induruit arbor,
Inquit herus: fuerat carpere poma satis.

5. Mor. *Qui nimium sapiunt, atque inconcessa sequuntur,*
Desipiunt: cohibet qui sua vota, sapit.

69. *De Leone & Rana.*

1. AUdire vocem visus Leo, *prosiliit*; substitit non sine trepidatione, *magni quippiam expectans.*

2. Egreditur tandem aquis ranula.

3. Leo depositio metu adproperans, *bestiolam proculcat pedibus.*

4. *Mor.* Verat hic Apologus inanes timores, ut illa à *Guilielmo Gaudano* versa fabula, de partu montium.

70. *De Formica.*

1. SItiens *venit ad fontem ut biberet* Formica, incidit fortè in puteum: opitulatur *eminus*, ex arbore dejecto ramo, columba: Ramum conscendens formica, servatur.

2. Adest, columbam ut capiat, auceps; *non sinit formica, aucupis pedem arripit mordicus*; avolat columba.

3. *Mor.* Docet hæc fabula præclarè, *Meritis referendam esse gratiam.*

71. Of the Peacock and the Magpie.

1. *When the Nation of the birds* roved up and down at their own liberty, *they wished they might have a King given them.*

2. *The Peacock thought himself* as worthy as the best to be chosen *because he was the fairest.*

3. When *he was* chosen to be King, *the Magpie saith, O King, if the Eagle begin stoutly to pursue us, as she is wont, whilst you raign, how will you drive her away?* How will you do to save us?

4. Mor. *The shape is not so much to be looked at in a Prince, as the strength of body; he hath need of discretion.*

72. Of the Sick-man and the Physician.

1. A *Physician* had a sick man in cure, *but he died at the last.*

2. *Then saith the Physician to his kinsfolks, This man died through intemperance.*

3. Mor. *Unless one leave* drinking *and* Venery *betimes, he shall either* never come to be old, *or have but a very* short old age.

73. Of the Lion and others.

1. *The Lion, the Ass and the Fox go on hunting*: good store of game is taken, *and being taken it is ordered to be divided.*

2. *As the Ass* laid several shares out for every one, *the Lion roared, he takes the Ass and pulls him in pieces.*

3. *Afterwards,* he bids the Fox do it: *who being more crafty, when he had* hardly reserved the least share for himself, *having laid aside the best piece by far for the Lion, the Lion asked him,* who had taught him thus to do?

4. *To whom he said,* the ruine of him *hath taught me,* pointing at the dead Ass.

5. *Mor.* He's happy who takes heed by others harms.

74. Of the Kid and the Wolf.

1. A *Kid* peeping out at a window, *did dare* to revile a *Wolf, as he passed by.*

2. *To whom the Wolf said, Thou Villain, it is not thou that revilest me, but the place.*

3. Mor. *Both time and place do ever add confidence to a man.*

75. Of the Ass.

1. *AN Ass complaining of the* Gardiner's *cruelty, intreated* Jupiter, *that he might have another Master given him.*

2. Jupiter *heard the Asse's prayers, and gives him a* Brick-layer; *with whom when he* carried *bricks, and* heavier loads on his back, *he came again to* Jupiter, *and intreated one might be given him, that was more mild.*

3. Jupiter *laughed at him.*

4. *Yet he never gave over urging, and* intreating so far, till he made him do it.

5. *He*

71. De *Pavone & Pica.*

1. GEns avium cùm *liberè vagaretur*, optabat sibi dari regem:
2. Pavo se *imprimis dignum qui eligeretur*, putabat, quia esset formosissimus.
3. Hoc *in regem accepto*, Pica, O Rex, inquit, si, te imperante, aquila nos perstrenuè, ut solet, insequi cœperit quo illam modo abiges? *quo nos pacto servabis?*
4. *Mor.* In principe non tam forma, quàm corporis fortitudo spectanda: opus est prudentiâ.

72. *De Ægroto & Medico.*

1. MEdicus *curabat ægrotum*: ille tandem moritur.
2. Tum ad cognatos medicus, Hic, inquit, intemperantia periit.
3. *Mor. Tibacitatem* & libidinem, nisi quis maturè reliquerit, aut *nunquam perveniet ad ætatem*, aut *perbrevem* est habiturus *senectutem.*

73. *De Leone & quibusdam aliis.*

1. LEo, asinus, vulpes eunt venatum: capitur *ampla venatio*; capta partiri jussa.
2. Asino *singulis singulas partes ponente*, irrugiit leo: asinum rapit, ac laniat.
3. Postea, *vulpeculæ id dat negotii*: quæ astutior cùm leoni longè optima proposi â, *sibi vix minimam particulam reservâsset, rogat leo, a quo sic docta sit?*
4. Cui illa, *Hujus me*, inquit, *clamitans* docuit: *mortuum asinum ostendens.*
5. Mor. *Fœlix quem faciunt aliena pericula cautum.*

74 *De Hœdo & Lupo.*

1. E *Fenestrâ prospectans* hœdus, prætereuntem lupum *convitiis incessere* audebat.
2. Cui lupus, Non tu, ait, sceleste, mihi convitiaris, sed locus.
3. *Mor.* Et tempus & locus semper audaciam addunt homini.

75 *De Asino.*

1. ASinus, de *hortulani* sævitiâ querens, *Jovi* supplicat, alium dari herum.
2. Exaudire *Jupiter* vota asini, dat *tegularium*: apud quem cùm tegulas *gravioraque tergo vectaret onera*, accessit rursum ad *Jovem*; orat dari qui mitior sit.
3. Ridere *Jupiter.*
4. Ille tamen non destitit instare, *orare*, usque adeò *donec perpelleret.*

5. *He gives him* a tanner; *whom, when the Ass knew throughly, he said, Wo is me poor wretch, who, whilst I am content with no Master, have light upon him,* who (as far as I guess) will not spare my very skin.

6. Mor. We *always condemn things present, and desire* new things, *which (as the Proverb goes)* are not better than the old.

76. Of the Old Woman and the Maids.

1. AN *old woman had a great many maids at home, whom she called up to their work every day,* before it begun to be light, at the crowing of a cock, *which she kept at her house.*

2. The *maids being* vex'd at last, with the weariſomneſs of their daily buſineſs, cut off the cock's head, *hoping that now he was killed, they ſhould ſleep till noon, but this hope failed the poor girls.*

3. *For their Miſtreſs, as ſoon as ſhe knew that the Cock was killed, bade them* to riſe at midnight *ever after.*

4. Mor. Many, *whilſt they ſtrive to ſhun a great evil, fall into another quite contrary.*

5. *It is a very common ſaying:*

Who fain would ſhun the one extreme,
Into the other falls.

77. Of the Aſs and the Horſe.

1. THe *Aſs thought the Horſe was happy, becauſe he was fat and* lived in idleneſs. *But he ſaid that he himſelf was unhappy, becauſe he was* lean and hide bound, *and made uſe of every day by* an harſh Maſter, *to carry loads.*

2. *Not long after,* they cried to arms.

3. *Then the Horſe,*

A rider from his back did not repel,
Nor bridle from his mouth, nor ſhafts that fell
Upon his body ——————

4. The *Aſs, when he ſaw this,* gave god many thanks, *that he had not made him an Horſe, but an Aſs.*

5. Mor. *They are miſerable, whom the common ſort judge happy: and* many are happy, that think themſelves very miſerable.

6. The Cobler *ſaith, the King is happy, whom he ſeeth* to have all things at his will; *not conſidering about what matters and cares he is diſtracted, whilſt* himſelf in the mean time ſings with his honeſt poverty.

78. Of the Lion and the ſhe-Goat.

1. A *Lion having by chance eſpyed a ſhe-Goat walking* on a very high rock, *adviſed her, that ſhe would come down rather into the* green meadow.

2. The *Goat ſaid,* I ſhould do ſo perhaps, if thou were away: *who doſt not perſwade me, that I ſhould take any pleaſure thereby, but that thou maiſt have ſomething to devour, being ready to ſtarve for hunger.*

3. Mor. Truſt not all men.

4. *For,* ſome do not adviſe for thee, but for themſelves.

5. Dat illi *coriarium* : quem ubi pernovit asellus, Me miserum, inquit, qui dum nullo sum contentus domino, in eum inciderim, qui *nec corio quidem meo (quantum auguror) parcet.*

6. *Mor.* Semper damnamus quæ præsentia sunt, & *nova* appetimus, quæ (ut dici solet) *veteribus non sunt potiora.*

76. *De Anu & Ancillis.*

1. ANus quædam domi habebat ancillas complures, quas quotidie *antequam lucesceret, ad galli gallinacei,* quem domi habebat, *cantum,* excitabat ad opus.

2. Ancillæ, *quotidiani tandem negotii commotæ tædio, gallum obtruncant,* sperantes, jam necato illo, in medios sese dies dormituras; sed hæc spes miseras frustrata est.

3. Hera enim, ut interemptum gallum resciv it, *intempesta* deinceps *nocte surgere jubet.*

4. *Mor. Non pauci,* gravius malum dum student evitare, in alterum diversum incidunt.

5. Pervulgatum est :

Incidit in Scyllam, qui vult vitare Charybdim.

77. *De Asino & Equo.*

1. ASinus beatum putabat equum, quod pinguis esset & *in otio degeret:* se vero infelicem dicebat quòd *macilentus* esset, *ac strigosus,* quotidieque ferendis oneribus ab *immiti hero exerceretur.*

2. Haud multo pòst *ad arma clamatum est.*

3. Tum equus :

Non equitem dorso, non frænum repulit ore.
Nec telum corpore.

4. Hoc viso, asinus *magnas diis gratias agebat,* quod non equum se, sed asinum fecissent.

5. *Mor.* Miseri sunt, quos vulgus beatos judicat : & *non pauci beati, qui se miserrimos putant.*

6. *Sutor crepidarius* regem dicit felicem, quem *rerum omnium compotem* videt : non considerans, in quantas res & solicitudines distrahatur, dum interim *ipse cum optima paupertate cantillat.*

78. *De Leone & Capra.*

1. E *Dita rupe* ambulantem capram fortè conspicatus Leo, monet, ut potius *in viride pratum* descendat.

2. Capra, *Facerem fortassis,* inquit, *si tu abesses,* qui mihi non istud suades, ut ego inde ullam capiam voluptatem, sed ut tu habeas quod vores famelicus.

3. Mor. *Omnibus ne habeas fidem.*

4. *Quidam enim non tibi, sed sibi consulunt.*

79. Of the Vulture and other Birds.

1. THe *Vulture* maketh as though *she would* keep her birth-day every year; *she invites the little birds to the Feast.*

2. *They* almost all come: *she* entertains them *when they come* with great tokens of joy and respects: *but the Vulture teareth them in pieces, after they were entertained.*

3. *Mor.* All are not friends that speak one fair, or say, that they are willing to do one a curtesie.

5. *Hereupon saith* Ovid.

Oft under hony sweetest poisons lurk.

80. Of the Geese.

1. THe *Geese spoiled the ground with the Cranes; which when they were heard,* the Country folks rose presently upon them.

2. *The Cranes as soon as they espyed the Country-folks, flew away, but the Geese were caught,* which being hindred with the weight of their body *could not flie away.*

3. Mor. *When a City is taken by the enemies,* a poor man easily gets away; *but a rich man being taken Prisoner is made a slave.*

4. In time of war riches are rather a burden than of any use.

81. Of Jupiter and the Ape.

1. WHen Jupiter had a great mind to know, *what mortal Wights had the prettiest young ones, he gave order, that whatever living Creatures there were any where, they should be called together.*

2. They flock *to* Jupiter from all parts.

3. *All sorts of birds and beasts were now there: amongst which, when the Ape also came,* carrying *her* ill-favoured cubs in her arms, none could forbear laughing: *nay more,* Jupiter *himself* laughed very excessively.

4. *Then by and by, quoth the Ape her self, Yea* Jupiter *also our judge knoweth,* that my young ones do quite outstrip all, as many as be here.

5. *Mor.* Every one thinks his own the faireſt, *as the Proverb saith,*

6. *And elsewhere in* Theocritus, *in his* Eidyls.

What is not fair, so to the lover seems.

82. Of the Oak and the Reed.

1. THe *Oak being once* full of disdain and insolency too, *set upon the Reed, saying,* If now thou hast any metal in thee, come on and fight, *that the end of us two may shew, whether is the stronger.*

2. The *Reed, nothing wondring at such great bragging of the Oak, and* idle vaunting of his valour, *answered thus,* I will not now fight, neither am I sorry for my condition.

3. *For although I be moveable to every side yet I overcome the shrill storms: But thou, if once King* Æolus *should let out the winds that struggle in a vast cave, wilt* fall down together-ward, *and then I shall laugh at thee.*

4. Mor. *This fable sheweth, that they are not always the most valiant.*

who

79. *De Vulture aliisque Avibus.*

1. ANnuum *se natalem celebrare adsimulat* Vultur; aviculas ad cœnam invitat.

2. Veniunt *pleraque omnes*; venientes *magno plausu favoribusq; accipit*, acceptas laniat Vultur.

3. Mor. *Non sunt amici omnes qui blande dicunt, aut benigne se facere vello simulant.*

4. Hinc *Ovidius*:

Melle sub hyblæo sæpe venena latent.

80. *De Anseribus.*

1. ANseres unà cum gruibus agrum vastabant; quibus auditis, *rustici protinus in illos feruntur.*

2. Rusticos conspicatæ avolant grues, capiuntur anseres, qui *impediti corporis onere* subvolare non poterant.

3. *Mor.* Expugnata ab hostibus urbe, *facile se subducit inops*; at dives servit captus.

4. *In bello divitiæ magis oneri sunt quam usui.*

81. *De Jove & Simia.*

1. JUpiter *scire percupiens* quisnam mortalium scitissimos ederet liberos, convocari jubet quicquid uspiam est animantium.

2. *Concurrunt* ad Jovem *undique.*

3. Aderat jam alitum pecudumque genus, inter quas & simia, *deformes catulos brachia gestans*, cum advenisset, *a risu nemo temperare potuit*; quinetiam *Jupiter* ipse *profuse admodum risit.*

4. Ibi continuò simia ipsa; Imò, inquit, novit & Jupiter judex noster, *catulos meos magnopere omnes*, quotquot adsunt, *præcellere.*

5. Mor. *Suum cuique pulchrum*, ut est adagium.

6. Et alibi apud *Theocritum* in *Idyllis.*

Quæ minime sunt pulchra, ea pulchra videntur amanti.

82. *De Quercu & Arundine.*

1. FAstus olim *atque adeo insolentiæ plena* quercus arundinem aggressa est; *Si nunc*, inquiens, *pectus animosum est tibi, procede, agedum*, ad pugnam, ut noster duarum eventus ostendat utra viribus præstet.

2. Arundo quercus tantam exultationem, *fortitudinisque jactationem vanam* nihil mirata, sic respondit, *Certamen nunc abnuo, nec meæ sortis me piget.*

3. Nam, etsi in omnem partem mobilis, tempestates tamen pervinco sonoras; tu, si semel vasto rex *Æolus* antro luctantes emiserit ventos, *concides*, & mihi tum rideberis.

4. *Mor.* Declarat hæc fabula, non semper eos fortissimos esse, qui

(nullis

who (even unprovoked by any injury *) do insult over others.*

83. Of the Fisherman and the little Fish.

1. A *Fisher man having thrown* a baited hook *into the water,* pulled out a little fish.

2. *The prisoner intreated and besought him, that he would let him, being but a very small one, go away, and grow to its full growth, that he might have him afterwards when he was bigger.*

3. *The fisher said,* I will not buy the Pig in the Poke: *because* I was alwaies of that disposition, *that I choose* to get *whatever I can* for the present.

4. Mor. *This little fable admonisheth us, that we should not at any time,* forgo things certain, for the hope of things uncertain.

5. For what is more fond, *than, as it is in* Tully, *to have uncertain things instead of certain?*

84. Of the Pismire and the Grashopper.

1. WHen winter drew near, *the Pismire hurried corn into the Barn floor* in the sun-shine.

2. *The Grashopper saw that, she ran to her and beg'd a Grain.*

3. *The Pismire said, why dost not thou also by my example, hurry what thou canst in Summer, and add to the heap?*

4. *She answered, that she spent that time in singing.*

5. *The Pismire smiling said, If thou usest to sing in Summer,* thou art worthy to starve *now.*

6. Mor. *We are put in mind by this little fable,* whilst yet we have strength of body, *to get those things, whereby our* feeble old age *may be maintained.*

85. Of the Lion and the Bull.

1. A *Bull fled from a Lion, and light upon an he goat:* he made at him with his horns and frowning look.

2. *To whom the Bull,* being exceeding angry, *said,* thy sowr countenance doth not affright me, *but I am afraid of an huge Lion: who if he were not* just behind me, *thou shouldst know now, that* it is no such small matter *to fight with a Bull, and the Blood to follow from my wound.*

3. *Mor.* We must not add calamity to them that are in calamity.

4. He is sufficiently miserable, that is once miserable.

86. Of the Nurse and the Wolf.

1. A *Nurse threatned a boy that cryed, that he should be given to the Wolf, unless he held his Peace.*

2. *The Wolf by chance heard it, and tarried at the door in hope of meat.*

3. *At the last,* the boy grew still, as sleep came upon him.

4. *The Wolf goeth back into the wood, fasting and empty.*

5. *The Fox asketh him, where his prey is?*

6. *The Wolf sighed, and said,* I was beguiled: *a Nurse threatned to throw away a boy that cried, but she deceived me.*

7. *Mor.*

(*nulla* etiam *lacessiti injuriâ*) aliis insultant.

83. *De Piscatore & Pisciculo.*

1. PIscator, jacto in aquam *hamo cibis illito, pisciculum eduxit.*

2. Orat obsecratque captivus, se minutulum ut abire sinat, & adolescere, ut postea majore potiatur.

3. Piscator, *Ego*, inquit, *spem pretio non emam: quippe qui eo fuerim ingenio semper*, ut, quicquid possem, mallem *auferre potius in præsentia.*

4. *Mor.* Hæc nos monet fabella, *ne certa incertorum spe unquam amittamus.*

5. *Quid enim stultius*, ut est apud *Ciceronem*, quàm incerta pro certis habere?

84. *De Formica & Cicada.*

1. A*Tpetente hyeme*, frumentum in aream, *ad solem* trahebat formica.

2. Vidit id Cicada, accurrit, rogitat granum.

3. Formica, Cur non inquit, & tu, meo exemplo, æstate trahis quodcunque poles, atque addis acervo?

4. Respondet illa sibi id temporis cantando transigi.

5. Ridens formica, Si, ait, æstate cantare soles, *merito* nunc *esuris.*

6. *Mor.* Monemur hâc fabellâ, *dum adhuc robur corporis adest*, quærere ea quibus *imbecilla* sustentetur *senectus.*

85. *De Leone & Tauro.*

1. LEonem fugiebat taurus, in hircum incidit: is *cornu & caperatâ minitabatur fronte.*

2. Ad quem *plenus irarum taurus*, Non tua, inquit, *in rugas contracta frons* me territat: sed immanem metuo leonem, qui nisi *tergo hæreret meo*, jam scires, *non ita parvam rem esse* pugnare cum tauro, & nostro sequi de vulnere sanguinem.

3. *Mor. Calamitosis non est addenda calamitas.*

4. *Sat miser est, qui semel est miser.*

86. *De Nutrice & Lupo.*

1. NUtrix minatur puerum plorantem, ni taceat, datum iri Lupo.

2. Lupus id fortè audit: spe cibi manet ad fores.

3. *Puer* tandem *sileſcit obrepente somno.*

4. Regreditur lupus in sylvam, jejunus & inanis.

5. Vulpes ubi sit præda, sciscitatur.

6. Gemebundus ille, Ve ba, inquit, mihi data sunt: puerum plorantem abjice e manibus nutricis, aut seselli.

7. Mor.

7. *Mor.* Credit is not to be given to a woman.

87. Of the Tortoiſe and the Eagle.

1. THe Tortoiſe was grown weary of creeping.

2. *If any one would lift her up into the skie, ſhe promiſeth him orient pearls.*

3. *The Eagle took her up.*

4. *He demands his reward.*

5. *He pinched her with his tallons, becauſe ſhe had nothing.*

6. *Thus the Tortoiſe, which coveted to ſee the ſtars,* loſt her life among the ſtars.

7. *Mor.* Be contrent with thy condition.

8. *There have been ſome, who if they had remained low, might have been ſafe; but being ſet up aloft, have come into danger.*

88. Of the Crab-fiſhes, the Old one and the Young one.

1. THe dam adviſeth the Crab fiſh that went backward, that he would go forward.

2. *The Young one anſwered, Mother* go before, and I will follow.

3. *Mor.* Blame no body for a fault, for which thou mayſt be blamed thy ſelf.

89. Of the Sun and the North-wind.

1. THe Sun and the North-wind trie, whether was ſtronger.

2. *They agreed to try their ſtrength upon a traveller, that he ſhould* bear the bell away, *that could* make his cloak fall off.

3. *The North wind ſets upon the Traveller with* an horrible roaring ſtorm; *but he* makes no ſtay, *but doubles his Cloak about him and went on.*

4. *The Sun takes ſtrength, which, when the ſtorm was overcome by little and little,* caſteth forth gleams.

5. *The Traveller begins to wax hot, to ſweat,* to puff and blow.

6. *At the laſt, not being able to go forward he* ſtands to take the cool air; *and having caſt off his Cloak, he ſits him down under a tree full of leaves: and* ſo the Sun got the victory.

7. *Mor.* Be ſure to have a care, *with whom thou ſtriveſt.*

8. *For although thou beeſt ſtrong, yet perhaps there is another ſtronger than thee; or if not ſtronger, yet more cunning, ſo as by his policy, he can overcome thy ſtrength.*

90. Of the Aſs.

1. AN *Aſs comes into a wood, and finds* a Lion's ſkin; *with which being clad, he goes back into the paſtures, and affrights the flocks and heards, and makes them run away.*

2. *He that had loſt him comes,* and looks up and down for his Aſs.

3. *The Aſs, as ſoon as he ſaw his Maſter, runs to meet him; nay rather, he runs upon him with his roaring.*

4. *But his Maſter having caught hold of his ears, that ſtood out, ſaid,* My little Aſs, though thou deceiveſt others, yet I know thee very well.

5. *Mor.*

7. Mor. *Famina non est adhibenda fides.*

87. *De Testudine & Aquilâ.*

1. CEperat *testudinem tædium reptandi*
2. Si quis eam in cœlum tolleret, pollicetur *baccas maris rubri.*
3. Sustulit eam Aquila.
4. Poscit præmium.
5. Non habeatem fodit unguibus.
6. Ità testudo, quæ concupiit videre astra, in *astris vitam reliquit.*
7. Mor. *Tua sorte sis contentus.*
8. Fuere nonnulli, qui, si mansissent humiles, poterant esse tuti: facti sublimes, *inciderunt in pericula.*

88. *De Cancris Matre & Filio.*

1. CAncrum retrogradum monet mater, antrorsum ut eat.
2. Filius respondet, Mater, *I præ, sequar.*
3. Mor. *Nullum reprehenderis vitii, cujus ipse queas reprehendi.*

89. *De Sole & Aquilone.*

1. SOl & Aquilo *certant, uter sit fortior.*
2. Conventum est experiri vires in viatorem, ut *palmam ferat* qui *excussérit manticam.*
3. Boreas *horrisono nimbo* viatorem aggreditur; at ille *non desistit* amictum gradiendo duplicare.
4. Assumit vires Sol, qui, nimbo paulatim evicto, *emolitur radios.*
5. Incipit viator æstuare, sudare, *anhelare.*
6. Tandem progredi nequiens, *captat frigus opacum*, atque sub frondoso nemore, abjecta mantica, resedit: ita *Soli contigit victoria.*
7. *Mor.* Quicum certes, *etiam atque etiam vide.*
8. Nam etsi tu fortior es, est forsitan alius te fortior; aut si non fortior, certè callidior, ut consilio suo tuum vincat robur.

9. *De Asino.*

1. ASinus venit in sylvam, offendit *exuvias leonis*; quibus indutus redit in pascua, greges armentaque territat & fugat.
2. Venit qui perdiderat, *quæritat suum Asinum.*
3. Asinus, viso hero occurrit: imò cum rugitu suo incurrit.
4. At herus, prehensis, quæ extabant, auriculis; *Alios licet, inquit, fallas; te, asselle mi, probe novi.*

5. Mor.

5. *Mor.* Do not make folks believe that thou art, what thou art not: *make them not believe that thou art learned, when thou art unlearned; do not brag that thou art rich and noble, when thou art beggarly and base.*

6. *For,* when the truth is found out thou wilt be laughed at.

91. Of the Frog and the Fox.

1. *THe Frog went out of the marsh, and* professed Physick *in the woods, amongst the wild beasts.*

2. *She said, she would neither yield to* Hippocrates *nor* Galen.

3. *When others believed her, the fox flouted her.*

Shall she, quoth he, be accounted skilful in Physick, that hath such a pale look?

5. *But let her cure her self.*

6. *And thus the Fox jeered her;* for the frog hath a face of a wan colour.

7. Mor. *It is a point of folly, and a ridiculous thing, to profess that which thou knowest not.*

92. Of the Dog that would bite.

1. *HIs Master tied* a little bell *to a dog that bit folks ever and anon, that every one might look to himself.*

2. *The Dog supposing, that this honour was given for his vertue,* scorned those about him.

3. *There comes to this dog, one that was* grave in years and reputation, *advising him, that he would not mistake himself; For that bell saith he, is given thee for a disgrace, not a grace.*

4. Mor. A bragging fellow *sometimes thinks, that is for his commendation, which is for his discommendation.*

93. Of the Camel.

1. *A Camel being ashamed of himself, complained, that the bulls went brave with their two horns, but that he was exposed without defence, to other beasts.*

2. *He intreats* Jupiter *to bestow horns on him.*

3. Jupiter *laughs at the folly of the Camel, and doth not only deny his desire, but also* crops his ears.

5. Mor. *Let every one be content with his fortune.*

6. *For,* many having pursued a better fortune have come by the worse.

94. Of two Friends and a Bear.

1. *TWo friends make a journey: and a Bear meets them* on the road.

2. *The one having got into a tree, avoids the danger; the other,* when there was no hope of escape, laid himself flat on the ground.

2. The great beast *comes to him, and feels him, and* searcheth at his mouth and his ears.

4. *When* the man held his breath, *and motion, the Bear, which spares dead folks, supposing it was a dead corps,* goeth his way, *without doing him* any hurt.

5. *When his fellow ask'd him afterwards, what the beast* rounded *him* in his ear

8 Mor. *Quod non es, nec te esse simulès*: non doctum, cùm sis indoctus non divitem, non nobilem, cum sis pauper & ignobilis, te jactes.

6. *Vero* enim *comperto, rideberis.*

91. *De Rana & Vulpe.*

1. RAna egressa paludem, in sylvis apud feras *medicinam profitetur.*
2. Ait, se nec *Hippocrati*, nec *Galeno* cedere.
3. Cæteris habentibus fidem, illusit vulpes.
4. An hæc, inquit, *medicinæ* habebitur *perita, cui sic pallet os?*
5. Quin curet seipsam.
6. Sic illusit Vulpes; *est enim ranæ os. cæruleo colore.*
7. *Mor.* Stultitiæ est, profiteri quod nescis, & ridiculum.

92. *De Cane Mordaci.*

1. CAni subinde homines mordenti, ut sibi quisque caveret, alligavit dominus *nolam.*
2. Canis, ratus virtuti suæ tributum decus, *suos populares despicit.*
3. Accedit ad hunc canem aliquis jam *ætate & authoritate gravis*, monens eum nè erret: nam ista, inquit, nola data est tibi in dedecus, non in decus.
4. *Mor. Glorioſus* interdum sibi ducit laudi, quod ipsi est vituperio.

93. *De Camelo.*

1. CAmelus, sui pœnitens, querebatur, tauros insignes ire geminis cornibus, se inermem objectum cæteris animalibus.
2. Orat *Jovem* donare sibi cornua.
3. Ridet *Jupiter* stultitiam cameli, nec modo votum negat, verùm & *auriculas decurtat.*
4. *Mor.* Sit quisque fortuna contentus suâ.
5. Etenim, *multi fortunam sequuti meliorem, incurrêre pejorem.*

94. *De duobus Amicis & Urso.*

1. DUo amici faciunt iter: occurrit in itinere ursus.
2. Unus, arbore conscensâ, periculum evitat: alter, *cum spes fugæ non esset, collidit se humi.*
3. Accedit *bellua*, contrectat jacentem, *os explorat & aures.*
4. Homine *spiritum continente* ac motum, ursus qui mortuis cis iter parcit, ratus cadaver esse, *innocuus discedit.*
5. Percunctante posteà socio, quidnam bestia *dixisset* jacenti *in aurem*;

hoc

ear. *as he lay, he said, he advised him this, That he should never go a journey with such like friends.*

6. Mor. *Truth is as rare a bird as the black Swan.*

7. Adversity and perils shew a true friend.

95. Of the bald Knight.

1. A *Bald Knight had fastened* a periwig to his cap.

2. *He came into the plain field when a sharp North-wind blew; and* when he did not well heed his periwig, *his baldness appeared on a suddain.*

3. The company about him set up a laughter, *and he laughed himself also.*

4. *What strange matter is it, quoth he, for other mens hair to flie off when those that were my own have fain off long ago?*

5. *Mor.* The Knight did prettily, *who was not angry, but* laughed at them that laughed at him.

6. *And* Socrates *when* he had got a box on the ear *in the Market, answered on this fashion,* That it was a vexation, *that men did not know, when they should come abroad with an head piece.*

96. Of the two Pots.

1. *TWo Pots stood upon the bank-side, the one was an earthen one, and the other a brass one, and* the force of the River *took them both away*

2. *The brass one answered the earthen one, that feared a knocking together, that it should not fear any thing; for it self would take care sufficient, that they might not be knocked together.*

3. *Then the other said, Whether the stream dash me against thee or thee against me, both will be done to my peril.*

4. *Wherefore I am resolved* to get farther from thee.

5. Mor. *It is better to live with an equal companion, than with a mightier.*

6. *For thou mayst be in danger of a mightier man, and not he of thee.*

97. Of the Country man and Fortune.

1. A *Country-man when he was at plow found a pot of money in a furrow; he thanked the earth which had afforded him it.*

2. *When fortune saw that no honour was given to her, she said thus with her self.*

3. *When the treasure is found, the blockish fellow is not thankful to me, but when the same treasure is afterwards lost, he will solicite me more than all, with his prayers and cries.*

4. Mor. *When we have received a good turn, let us be thankful to him that hath done us a pleasure.*

5. *For ingratitude is worthy to be deprived even of a benefit, which it hath but lately received*

98. Of the Bull and the he-Goat.

1. A *Bull fled from a Lion: he came to a Cave seeking a place to lie hid in.*

2. *An he goat that was within,* push'd *at him as he went in, with his horns.*

3. *Then the bull roared out in these expressions, thou indeed dost* push *at me, now*

that

hoc monuisse, ait, Nè unquam cum illiusmodi amicis iter faceret.

6. *Mor.* Rara avis in terris nigróque simillima cygno, fides est.

7. *Verum amicum res adversæ & pericula designant.*

95. *De Equite calvo.*

1. EQues calvus illigârat pileo *comam fictitiam.*

2. Venit in campum aeri spirante Borea: ac, *dum male observat capillatum galerum*, subitò apparet calvities.

3. *Tollit cachinnum corona*, nec non & ipse ridet.

4. Quid novi est, inquit, avolare capillos alienos, cùm olim fluxerint qui fuerant mei?

5. Mor. *Belle fecit eques*, qui non est indignatus, sed *cum ridentibus risit.*

6. *Socrates* verò, cùm *accepisset* in foro *alapam*, hoc modo respondit, *Molestum esse*, nescire homines, quando debeant prodire cum galea.

96. *De duabus Ollis.*

1. DUæ ollæ stetêre in ripa: altera erat lutea, altera ærea: utramque tulit *vis fluvii.*

2. Luteæ collisionem metuenti respondet ærea, nè quid timeat: sese enim nè collidantur satis curaturam.

3. Tum altera, seu me, inquit, tecum, seu te mecum flumen collisserit, cum meo utrumque fiet periculo.

4 Quare certum est *a te separari.*

5. *Mor.* Satius est vivere cum socio pari, quam cum potentiori.

6. A potentiori enim potest esse periculum tibi, non illi à te.

97. *De Rustico & Fortuna.*

1. RUsticus, cum araret, offendebat in sulcis thesaurum: gratias agit telluri, quæ hunc edidisset.

2. Fortuna videns nihil honoris haberi sibi, ita est secum locuta.

3. Thesauro reperto stolidus mihi non est gratus, at eo ipso thesauro postea amisso, me *primam omnium* votis & clamore solicitabit.

4. *Mor.* Beneficio accepto, grati simus bene de nobis merenti.

5. Ingratitudo enim digna est etiam beneficio, quod jam acceperit, privari.

98. *De Tauro & Capro.*

1. FUgit leonem taurus: venit ad spelunçam, quærens latibulum.

2. Inerranti *occurrat cornibus*, qui intus erat, caper.

3. Tum his verbis bos erumpit: Tu quidem *cornibus* tuis meam *excipis*

that I flie; but if he shall go away whom I flee from, thou shalt then understand, how much an he-goat differeth from a bull's strength.

4. Mor. *The he-goat is one that knoweth not, that poor folks must be holpen, or at least not hurt.*

5 *For whosoever shall not* refrain from wronging poor folks, if, *as fortune is mutable,* poor folks come again to be happy, *he shall certainly be sorry, that he hath harmed poor folks.*

99. Of the Ape and its Young.

1. JUpiter *had commanded all living Creatures, to* appear in his sight, *being to judge, whose young was the faireſt.*

2. *The wild Beasts haſten, the birds flie, and the fiſh alſo ſwim to the conteſt;*

3. *The Ape comes in haſte, the laſt of all,* drayling her young with her.

4. *At the ugly buttocks of which young, when every one laughed, ſhe ſaid thus* Let him win whom Jupiter shall like best; *yet for all that, in my judgment, this Cub of mine is a pretty one, and ought to be preferred before all others young ones.*

5. *At this ſaying even* Jupiter *himſelf ſmiled.*

6. Mor. *Both we and our own things, like our ſelves.*

7. *But let other men judge concerning us, and our doings, leſt if we our ſelves judge, we be laughed at as the Ape was.*

100. Of the Peacock and the Crane.

1. THe Peacock *and the Crane ſupped together.*

2. *The Peacock vaunted of her ſelf, ſhewed her tail, and ſcorneth the Crane.*

3. *The Crane confeſſeth, the Peacock* had fine feathers; *but that ſhe her ſelf cuts through the Clouds with her ſtout flight, whilſt* the Peacock had much a-do, to flie over a houſe.

4. Mor. *Let no man deſpiſe another.*

5. *Every one hath his portion, every one hath his vertue.*

6. *He that wanteth thy vertue, perhaps hath that which thou wanteſt.*

101. Of the Oak and the Reed.

1. THe Oak *being broke down with a ſtrong South wind, was thrown into a river; and, as it ſwum, ſtuck by chance with his boughs upon a Reed.*

2. *It wonders, that the* Reed *ſtood ſafe in ſuch a whirl wind.*

3. *It made anſwer, That ſhe* was ſafe by yielding *and giving way; that* ſhe bended *at the South-wind, and North-wind, and* every blaſt.

4. *And that it was no wonder, that the Oak fell down, which deſired not to yield but to reſiſt.*

5. Mor. *Reſiſt not a more powerful man, but overcome him by yielding and ſuffering.*

6. *Which* the moſt elegant Poet Virgil, *expreſſeth neatly.*

Which way the fates do drive, thou gallant man,
Let's move; by ſuffering is a way we can
Conquer all fortune.

fugam: verùm si abierit, quem fugio, quantum à viribus tauri distet caper, tum senties.

4. *Mor.* Qui nescit, miseris esse succurrendum, aut certè non nocendum, caper est.

5. Quisquis enim *a miserorum injuriis non temperaverit, si* (ut est fortuna mutabilis) *miseris redierit felicitas,* nimirum nocuisse miseris cum pœnitebit.

99. *De Simia & ejus Prole.*

1. OMnes animantes *suo conspectui* Jupiter *adesse* jusserat, cujusnam soboles esset pulcherrima, judicaturus.

2. Properant feræ, advolant aves, nec non ad id certamen adnatant pisces.

3. Omnium postrema festinat Simia, *trahens secum suam prolem.*

4. Cujus quidem prolis fœdas nates cunctis ridentibus, sic inquit, *Maneat, cui faverit Jupiter, victoria*: meo tamen judicio, hic meus natus est bellus, & omnium natis jure præferendus.

5. Hoc dicto, subrisit & *Jupiter.*

6. *Mor.* Et nos & nostra nobis placent.

7. Sed de nobis & nostris factis aliorum sit judicium; ne, si ipsi judicemus, cum Simiâ rideamur.

100. *De Pavone & Grue.*

1. PAvo & Grus unà cœnant.

2. Pavo se jactat, caudam ostentat, gruem contemnit.

3. Grus fatetur pavonem *formosis esse pennis*: se tamen, *dum vix tectis supervolat pavo*, animoso volatu penetrare nubes.

4. *Mor.* Nemo alterum contempserit.

5. Sua cuique dos, sua cuique est virtus.

6. Qui tuâ virtute caret, forsan habet quâ careas tu.

101. *De Quercu & Arundine.*

1. VAlidiore Noto effracta quercus in flumen præcipitatur; fluitat, hæret fortè ramis suis in arundine.

2. Miratur arundinem in tanto turbine stare incolumem.

3. Hæc respondet. *cedendo & declinando se esse tutam, inclinare* ad Notum, ad Boream, *ad omnem flatum.*

4. Nec mirum esse quod quercus exciderit, quæ non cedere, sed resistere, concupivit.

5. *Mor.* Potentiori nè resistas, sed hunc cedendo & ferendo vincas.

6. Quod pulchrè docet *facundissimus poetarum Virgilius,*

Nate Dea, quo fata trahunt retrahuntque sequamur;
Quicquid erit, superanda omnis fortuna ferendo est.

102. Of the Tygre and the Fox.

1. A *Hunter* darted at wild beasts.

2. *The Tigre* bids all *wild Beasts* stand away, *and said, that she only* would make an end of the war.

3. *The Hunter darteth on.*

4. *The* Tigre *is* forthwith *wounded.*

5. *The Fox asked him, as he fled out of the battel, and drew out the dart, Who had so much wounded a lusty beast?*

6. *She made answer,* That *she did not know the causer of her wound; but that she* guessed *by the greatness of the wound that it was some Man.*

7. Mor. *Stout men are for the most part rash; but skill overcometh force, and wit strength.*

103. Of the Bulls, and the Lion.

1. *THere were four Bulls* that resolved to live and die one with another.

2. *A Lion espyed them feeding together, and although he was hungry, yet,* he was afraid to set upon them all together.

3. *First, he laboured by cunning words to part them, and then he tears them in pieces being parted.*

4. Mor. *Nothing is more strong than concord: discord maketh even strong men weak.*

104. Of the Fir-tree and the Brambles.

1. *THe Fir-tree is reported, to have once despised the Brambles; it brags that it was tall,* was placed in building, *and that it stood in ships with a sail; but that the brambles were low and base,* and fit for no service at all.

2. *Whose answer was on this manner, Thou Fir tree, forsooth, dost glory in thine own good things, and dost insult in our ills.*

3. *But thou dost not relate thine own ills, and thou omittest our good things.*

4. *When thou art* cut down with a founding ax, O how thou couldst then wish, *thou wert like us that are secure,*

5. Mor. *Both high fortune hath its evil, and low fortune its good things.*

6. *That I may say nothing else, this is secure and safe; but that is neither without fear, nor without danger.*

7. Horace *sings in his Lyrick verses,*

The loftiest towers are o're born
With greater falls; high hills are torn
With thunder.

105. Of the Fisher and the little Fish.

1. A *Little fish being pull'd out with a hook intreats the fisher, that he would let it escape.*

2. *It said, It was but* newly spawned *by its dam, and that it should* not do much good at a table, *seeing it was but yet a very small one: If he would let it go, it would come again afterwards of its own mind to his hook, when it was a* good big one.

3. *The fisher said, He would not forego a certain booty, though it was but a very little one.*

4. What

102. *De Tigride & Vulpe.*

1. VEnator *jaculis agitabat feras.*
2. Tigris *jubet omnes* feras *absistere*, sese unam ait *bellum confecturam*
3. Pergit venator jaculari.
4. Tigris *oppido* sauciatur.
5. Fugientem è prælio, telumque extrahentem percontatur vulpes Quisnam valentem belluam tam valdè vulnerasset.
6 Respondet, se authorem vulneris haud nosse: verum ex vulneris magnitudine *capere* se *conjecturam*, aliquem fuisse virum.
7. *Mor.* Fortes plerumque sunt temerarii: & ars vim, ingenium fortitudinem superat.

103. *De Tauris & Leone.*

1. QUatuor fuere tauri, *quibus placuit communem ipsorum esse salutem*, & commune periculum
2. Vidit leo simul pascentes; etsi esurit, tamen *conjunctos aggredi* metuit.
3. Primum, dat operam verbis fallacibus segregare; tum segregatos laniat.
4. *Mor.* Concordia nihil est firmius: discordia etiam fortes reddit imbecilles.

104. *De Abiete & Dumis.*

1. FErtur olim abies despicere dumos: jactat se proceram esse, *locari in ædibus*, cum velo stare in navibus: Dumos autem humiles, viles, *nulli usui idoneos.*
2. Quorum quidem tale fuit responsum: Tu sanè, Abies, tuis gloriare bonis, & nostris insultas malis.
3. Verum nec tua refers mala, & nostra præteris bona.
4. Cum tu *sonanti detruncare securi, quam velles tum nobis*, qui securi sumus, esse te similem.
5. *Mor.* Et summæ fortunæ sua insunt mala, & humili fortunæ sua bona.
6. Ut nil aliud nunc dicam, hæc secura est ac tuta, ille nec extra metum est, nec caret periculo.
7. *Horatius* canit in Lyricis.

—— Celsæ graviore casu,
Decidunt turres; feriuntque summos
Fulmina montes.

105. *De Piscatore & Pisciculo.*

1. SUbductus hamo pisciculus, orat piscatorem se dimittat.
2. Ait *modo* se à matre *fusum*; atque *mensam*, cum adhuc minutus sit, *non multum juvare.* Si dimittat, postea *grandem* ultro ad hamum ejus rediturum.
3. Piscator negat se dimissurum prædam certam, licèt exiguam.

4. *What I have, quoth he, I know; what I may have I know not*: I will not forgo a bird in the hand for two in the wood.

5 *Mor.* A thing certain is better than an uncertain; *a thing present is better than that which is to come*: *although* sometimes a small profit being let go hath brought a great one.

106. Of the Bird and her young Ones.

1. A *Bird advised her young ones, being laid in the standing corn, that they would* be sure to mind, *if any thing was spoken concerning the season* [*or reaping time*] whilst she was away.

2. *The young ones, being sad, told the dam, when she came back again from feeding, that* the Landlord had let that work to his Neighbours.

3. *She made answer, that there was no danger.*

4. *Likewise on another day, being in a fright, they told her, that his friends were intreated to come and reap.*

5. *She bids them again* be quiet.

6. *The third time, as soon as ever she heard that the Landlord and his Son were resolved, the next morning,* to begin to shear; Now, *quoth she,* it is time for us to get away.

7. *I did not fear the Neighbours and friends, because I knew they were not like to come.*

8. *But I fear the Landlord,* for he hath a care of the business.

9. *Mor.* The most of us are slothful in other mens business: *but,* if thou would'st have any thing well looked to, put it not over to another, but look to it thy self.

107. Of the Covetous man and the Envious man.

1. TWo *men prayed to* Jupiter, *a covetous man, and an envious man.*

2. Jupiter *sends* Apollo *to satisfie their desires*: *he grants them both free liberty to wish what they would, on this condition, that* what thing soever the one requested, the other should receive it double.

3. The covetous man makes a stand a great while, *because he thinks nothing will be enough.*

4. *At the last he asked a* many things, *and his fellow received double.*

5. Now then, *the envious man desired this,* That *he himself* might lose one of his eyes, *being glad that his fellow should be punished with the loss of both.*

6. Mor. *What can satisfie Covetousness?*

7. *But nothing is madder than envie, which, so it may hurt another, wisheth it self a mischief.*

108. Of the Lion and the she-Goat.

1. A *Lion saw a she Goat hanging upon* a rock full of brambles.

2. *He perswades her to come down, to crop the thyme, and the willows in the plain ground.*

3. *The she-goat refuseth to come down, making a loud answer, that his words indeed were not ill, but his mind was full of knavery.*

5. *Mor.* Consider who perswades you to any thing.

6. *Many perswade thee to things that are good, not for thee, but for themselves.*

4. Quid habeam, inquit, scio; quid sim habiturus, nescio: *Ego spem pretio non emam.*

5. Mor. *Certum præstat incerto*, præsens futuro; etsi *nonnunquam exile commodum omissum, attulit magnum.*

106. *De Alite & Pullis ejus.*

1. ALes positos in segete pullos monet, ut, *dum ipsa abest, diligenter attendant*, si fiat Sermo de occasione.

2. Redeunti à pastu matri, pulli anxii narrant, *dominum agri operam* illam *mandâsse vicinis.*

3. Respondet, nihil esse periculi.

4. Item alio die trepidi aiunt, rogatos ad metendum esse amicos.

5. Iterum jubet illa, ut *sint securi.*

6. Tertiò, ut audivit ipsum dominum cum filio statuisse, postero mane, *cum falce messem intrare*; Jam, inquit, *tempus est, ut fugiamus.*

7. Vicinos & amicos non timui, quia non venturos scivi.

8. Timeo dominum, *illi* enim *res cordi est.*

9. Mor. *Socordes alienis rebus plerique sumus*; quòd *si quid rectè curatum velis, alteri nè mandes, sed cures ipse.*

107. *De Avaro & Invido.*

1. DUo homines orabant *Jovem*, cupidus, & invidus.

2. Mittitur à *Jove Apollo*, per hunc ut eorum votis satisfiat; dat hic utrique optandi liberam facultatem, hac conditione, ut *quodcunq; petisset alter, id ipsum alter acciperet duplicatum.*

3. *Hæret diu cupidus*, cùm nihil putat fore satis.

4. Petit tandem non pauca, & duplum accipit socius.

5. *Porro*, invidus hoc petit, ut ipse *uno privetur oculorum*, lætus socium mulctandum esse utroque.

6. *Mor.* Avaritiam quid potest satiare?

7. Invidiâ verò dementius est nihil; quæ dummodo noceat alteri, sibimet imprecatur malum.

108. *De Leone & capella.*

1. VIdet leo pendêre *dumosa de rupe* capellam.

2. Suadet descendere, ut in campo thymum salicesque carpat.

3. Recusat capella descendere; verba quidem ejus haud sanè mala, sed mentem esse plenam doli, reclamans.

4. Mor. *Cogita quis quid suadeat.*

5. Multi suadent utilia non tibi, sed sibi.

109. Of the Crow and the Pitcher.

1. A *Thirsty Crow found a Pitcher of water; but* the pitcher was too deep for the Crow to reach to the water.

2. *He strives to pour out the pitcher, but he was not able to do it.*

3. *Then he puts in pebble stones, which he gathered out of the Sand: and by this means* the water is raised, *and the Crow drinks.*

4. Mor. *Sometimes thou shalt do that by wisdom and advice, that thou canst not do by force.*

110. Of the Lion and the Hunter.

1. A *Lion wrangleth with a Hunter.*

2. *He preferreth his own strength beyond a mans strength.*

3. After long dispute, *the Hunter brings the Lion* to a stately Tomb, *wherein a Lion was engraven,* laying his head upon a mans knee.

4. The beast said, that was not evidence enough.

5. *For he said, Men engrave what they list: but if Lions also were crafts-masters, a man should be engraven under the Lions feet.*

6. *Mor.* Every one, as far as he can, both saith and doth what he thinketh may advantage his own party and cause.

111. Of the Boy and the Thief.

1. A *Boy sat* at a Well *weeping.*

2. *A thief asked him the cause of his weeping.*

3. *The Boy said, that the rope was broken, and a Pitcher of gold was fallen into the water.*

4. The man stript himself, *and leaped into the Well and looked*

5. *When he could not find the vessel, he came up again, and could neither find the boy nor his coat there.*

6. *Because the boy had taken his coat, and run away.*

7. *Mor.* They are deceived sometimes, that use to deceive others.

112. Of the Country man and the Bullock.

1. A *Country-man* had a bullock that would neither abide tying nor yoking.

2. *The man being somewhat cunning, cuts off the beasts horns, for he* snag'd with his horns, *then he yoked him, not to the wain, but to the plow left, as he was wont, he should kick his Master.*

3. *He holds the plow himself, being glad that by his pains he had brought it to pass, that he could now be safe both from his horns and hoofs.*

4. *But* what became of it? *the bullock every like resisting,* fills the Countrey-mans head and face with sand, *by scraping it abroad with his feet.*

5. Mor. *There are some so intractable, that they cannot be dealt withal by skill or any policy.*

113. Of

109. *De Cornice & Urna.*

1. SItibunda cornix reperit urnam aquæ; sed *erat urna profundior, quàm ut posset à cornice aqua contingi*
2. Conatur effundere urnam, nec valet.
3. Tum lectos ex arenâ scrupulos injectat; hoc modo *aqua levatur*, & cornix bibit.
4. *Mor.* Interdum id, quod non potes efficere vi, efficies prudentiâ & consilio.

110. *De Leone & Venatore.*

1. LItigat leo cum venatore.
2. Suam præfert fortitudinem, hominis fortitudini.
3. *Post longa jurgia*, venator ducit leonem *ad Mausolæum*, in quo sculptus erat leo *caput deponens in gremium viri.*
4. *Negat fera, id satis esse indicii.*
5. Homines enim sculpere quod vellent, ait; quod si & leones forent artifices, jam virum sculptum iri sub pedibus leonis.
6. Mor. *Quisque quoad potest, & dicit & facit, quod suæ parti & causæ putat prodesse.*

111. *De Puero & Fune.*

SEdebat puer flens *apud puteum.*
2. Fur rogat causam flendi.
3. Puer dicit, rupto fune incidisse in aquas urnam auri.
4. *Homo exuit se* insilit in puteum, quærit.
5. Vase non invento conscendit, atque ibi nec puerum, nec suam invenit tunicam.
6. Puer quippe sublatâ tunicâ fugerat.
7. Mor. *Fallunter interdum qui fallere solent.*

112. *De Rustico & Juvenco.*

1. ERat rustico *juvencus vinculi omnisque jugi impatiens.*
2. Homo astutulus bestiæ resecat cornua (*cornibus enim petebat*) tum jungit non currui sed aratro, ne, ut solet, herum *pulsaret calcibus.*
3. Sylvam ipse tenet, gaudens industria effecisse, ut jam foret tutus, & à cornibus, & ab unguibus.
4. Sed *quid evenit?* Taurus subinde resistens, spargendo pedibus, *os caput que rustici opplet arenâ.*
5. *Mor.* Sunt nonnulli sic intractabiles, ut nullâ queant arte, nullo consilio tractari.

113. *De*

113. Of the Satyre and the Traveller.

1. A Satyre, which was formerly accounted the god of the woods, taking pity of a Traveller, that was covered with the snow, and starved with cold, brought him into his cave, and cherished him with a fire.

2. And as he blew his hands, he asked him the reason; who made answer, and said, That they may be warm.

3. Afterwards, when they were set down, the Traveller blew his fried barley; and being ask'd why he did it, he said, That it may be cold.

4. Then the Satyre presently casting out the traveller, said, I will not have him to be in my Cave, that hath a mouth of so contrary tempers.

5. Mor. Take heed you live not with a double tongued man, and one that is a Proteus in his talk.

114. Of the Boar and the Countryman.

1. THe Country man cut off the ear of a Boar, that spoiled his Corn.

2. He cut off the other ear of him, being found a second time.

3. He caught him when he came again, for all that; and then carried him, being caught into the City, as intended for a dainty to his Lord.

4. Now when the beast was cut up at the table, the heart was not to be found.

5. When the Master chafed and asked the Cooks earnestly for it, the Baily answered, My Lord, it is no wonder that the heart is not to be found, I think the foolish boar never had any heart.

6. For, if he had had any heart, he would never have returned so often to my corn to his own smart.

7. Thus said the Country man.

8. But all the guests were ready to die with laughing, and set up a loud laughter at the folly of the Country man.

9. Mor. Many mens life is so witless, that you may make a question, whether they have a heart or not.

115. Of the Bull and the Mouse.

1. A Mouse had bitten a Bull by the foot, and run into her hole.

2. The Bull shakes his horns, and seeks for the enemy, but could not see him any where.

3. The mouse mocks him, and saith, Because thou art strong and big, thou must not therefore scorn every body.

4. Now a little mouse hath hurt thee, and that indeed without recompence.

5. Mor. That Proverb is thred bare, which I would express more significantly in our own tongue, Let no man be too heedless of his enemy. In Latin thus: *Nemo hostem suum flocci pendat.*

116. Of the Countryman and *Hercules*.

1. A Country mans waggon stuck fast in the deep clay.

2. He presently lay all along, and besought the god Hercules to help him.

3. A voice thundred from heaven; it saith, Thou fool, whip thy Horses, and set thy

113. *De Satyro & Viatore.*

1. SAtyrus, qui deus nemorum olim est habitus, viatorem *nive obrutum*, atque *algore enectum*, miseratus, ducit in antrum suum, *fovet igne*.

2 *Spirantem* autem *in manus* percontatur causam, qui respondens, ut calefiant, inquit.

3. Postea cùm accumberent, sufflat viator in *polentam*; quod cur faceret interrogatus, ut frigescat, inquit.

4. Tunc continuo Satyrus viatorem ejiciens, Nolo, inquit, in meo sit antro, cui tam *dive sum est os*.

5. *Mor.* Cave sit in tuo convictu *homo duplici ore, quique in sermone est* Proteus.

114. *De Apro & Rustico.*

1. APro vastanti segetes rusticus *præcidit auriculam*,

2. Iterum deprehenso præcidit alteram.

3. Et *tunc* quoque redeuntem capit, captum portat in urbem, *destinatum lautitiæ sui patroni*.

4. *Secta* jam *in convivio* belluâ, *nusquam apparet cor*.

5. Excandescente hero, & flagitante coquos, villicus respondet, Patrone, non est mirum non apparere cor: credo stultum aprum nunquam cor habuisse.

6. Nam si cor habuisset, nunquam *in pœnam* suam ad meas segetes toties rediisset.

7. Sic Rusticus.

8. At omnes convivæ *emori risu cachinnari* de stultitia rustici.

9. *Mor.* Multorum hominum est adeò *excors vita*, ut an cor habeant possis ambigere.

115. *De Tauro & Mure.*

1. MUs tauri pedem momorderat fugiens in antrum suum.

2. Taurus *vibrat cornua*, quærit hostem, nusquam videt.

3. Irridet eum mus; quia, inquit, robustus es, ac vastus, non idcirco quemvis contempseris.

4. Nunc te, & quidem *gratis*, læsit exiguus mus.

5. Mor. *Tritum est illud verbum*, quod significan iùs prostrate linguâ dixerim, *Let no man be too heedless of his enemie*. Latinè sic:

Nemo hostem suum flocci pendat.

116. *De Rustico & Hercule.*

1. RUstici currus hæret in profundo luto.

2. Mox supinus deum *Herculem* implorat.

3. Intonat vox è cœlo: Inepte, inquit, *flagella equos*, & ipse *annitere rotis*,

thy shoulders to the wheels, *and then call* Hercules.

4. *For then* Hercules *will come if he be called.*

5. Mor. *Idle wishes do no good, which verily God doth not heed.* They say, Help thy self, and then God himself will help thee.

117. Of the Goose.

1. *There was a Goose which layed golden eggs, every day one.*

2. *The owner, that he might become rich on a suddain, killeth the goose, hoping that a treasure lay within her.*

3. *But when the goose was found empty, the poor man was amazed, and from thence forward sighed heavily, and took on, that both the thing and the hope of it, were lost.*

4. Mor. *Our desires are to be moderated. We must have a care, that we be not over-hasty, or too greedy. for, both too much haste doth hurt, and* he that seeketh for more than is fitting, doth oftentimes get nothing.

118. Of the Grashopper and the Pismire.

1. *Whereas the Grashopper chirps all Summer, the Pismire is* busie about her harvest; *she hurrieth corns into her hole, laying them up against winter.*

2. When the winter grew sharp, *the hunger starv'd Grashopper came to the Pismire and begged meat.*

3. *The Pismire refused to give her any, and told her, That she herself had taken pains whilst she sung.*

4. Mor. *He that is slothful in youth shall want in old age*; *and* he that doth not spare, shall beg in time to come.

119. Of the Ape and her two Cubs.

1. *When as an Ape, as they say, hath brought forth two cubs, she loveth the one and careth not for the other.*

2. She had two at a litter, and when a fright came upon her, *she, to avoid the danger,* caught *that which she loved,* in her arms, *which (as she ran away in haste) she dashed against a great stone, and killed.*

3. *But that which was not regarded, which stuck close on her rough back as she ran away, remained safe.*

4. Mor. It often comes to pass, *that parents are an occasion of mischief and danger to that son, whom they tenderly affect, through their too much indulgency: whilst he, whom they less affect, behaves himself gallantly and honestly.*

120. Of the Ox and the Steer.

1. AN *Ox being* now grown antient, *drew the plow every day.*

2. *A Steer, that* had never known labour, *skippeth in the Neighbouring pastures, and at last insulteth over the fortune of his elder.*

3. *He vaunteth,* That *he never knew yoke or bands, that he was free and at ease whereas the Ox had his neck worn bare with labour.*

4. *And again,* That *he was slick and in good case: whereas the Ox was rugged and lean.*

5. His

rotis, atque tum *Herculem* vocato.

4. Tum enim aderit *Hercules* vocatus.

5. *Mor.* Nil prosunt otiosa vota, quæ sanè Deus non audit. *Juva timet*, inquiunt; *ipse tum juvabit te Deus.*

117. *De Anser e.*

1. FUit anser qui *ponebat ova* aurea, singulis diebus singula.

2. Dominus, ut subitò fiat dives, anserem jugulat; sperans intus latere gazam.

3. Sed anser e invento vacuo, stupet miser, anxiéque dehinc suspirat, ac plangit, & rem & spem periisse.

4. *Mor.* Moderanda sunt vota. Curandum est, ne vel præproperi simus vel nimii. Nam & festinantia nocet: & *qui plura, quam decet, quærit, interdum aequirit nihil.*

118. *De Cicada & Formica.*

1. CUm per æstatem cicada cantat, formica *suam exercet messem*; trahit in antrum grana, reponens in hyemem.

2. Sæviente brumâ, famelica cicada venit ad formicam, mendicat victum.

3. Renuit formica, dictitans sese, dum illa cantabat, laborasse.

4. *Mor* Qui segnis est in juventa, egebit in senectâ; & *qui non parcit, olim mendicabit.*

119. *De Simia & duobus ejus Natis.*

1. SImia, ut ferunt, cùm peperit gemellos, alterum diligit, alterum negligit.

2. *Erat puerpera cum gemellis*, atque *cum incidisset terror*, vitatura periculum, dilectum *prehendit ulnis*, quem (dum præceps fugitat) collidit petræ, atque enecat.

3. Neglectus autem, qui in hirsuto hæserat tergo fugientis, mansit incolumis.

4. Mor. *Solet evenire*, ut ipsi parentes, filio quem tenerè amant, præ nimia indulgentia sint mali occasio & periculi: eo, quem minùs amant, præstante se strenuum ac probum.

120. *De Bove & Juvenco.*

1. BOs *jam grandis avo*, quotidie trahebat aratrum.

2. Juvencus *laboris expers*, vicinis exsultat in pascuis, ac tandem insultat fortunæ senioris.

3. Jactat se jugi ac vinculi insciun, se liberum, se otiosum: illi attritum esse labore collum.

4. Denique se glabrum, ac nitidum: illum esse hirsutum ac squalidum.

5. Se-

5. *His elder at that time indeed said nothing to the contrary; but shortly after he saw this skipper to be drawn to the Altars, and then he speaks to him in these words.*

6. What is thy easy life come to?

7. *That secure ease hath brought thee to the ax.*

8. *Now at the least way, as I suppose, thou dost rather perswade me to labour which preserves me, than to ease, which hath now haled thee to the slaughter.*

9. Mor. *To order our life well, we had need of labour and watchfulness.*

10. *But a slothful person, and one that is given to pleasure,* shall have that end of his things, which he would be loath to have.

121. Of the Dog and the Lion.

1. *THe dog meets a Lion, and jeers him, saying, Why dost thou, poor wretch, being starved with hunger, run up and down the woods, and by-places.*

2. *Look upon me, that am fat, and well liking; and I get not these by labour, but by ease.*

3. *Then the Lion made answer, Thou indeed hast thy good fare; but thou fool, thou hast hands withal.*

4. *Be thou a slave, that canst do like a slave, I indeed am free, and will not serve.*

5. Mor. *The Lion answered gallantly; for* Liberty is better than any thing whatsoever.

122. Of the Fishes.

1. *A Fresh-water fish was carried into the Sea by the force of the stream; where it bragging of its nobility, set light by all the Sea kind of fish.*

2. *The Seal could not endure this, but said its Nobility should then be shewed, if it being caught with the Seal, should be carried with him to the market.*

3. *That he himself should be bought up by the Nobles, but it by the ordinary sort of people.*

4. Mor. *Many are so taken with a desire of glory, that they themselves vaunt and brag of themselves.*

5. *But the commendation of his own mouth, is not accounted a commendation for a man, but it is entertained with the laughter of them that hear it.*

123. Of the Libard and the Fox

1. *A Libard, that hath a speckled back, began to look big upon it; the other wild beasts, and the very Lions being scorned by him.*

2. *A Fox comes to him, and perswades him not to be proud, saying, That he indeed had a gay skin, but himself had a gallant wit.*

3. Mor. *There is a difference and an order of good things.*

4. *The Goods of the body, excel the Goods of fortune; and it behoveth, that the goods of the mind be preferred before them both.*

124. Of the Fox and the she Libard.

1. *When the she-Libard once set light by a Fox, in comparison of her self, because she had a skin speckled with all kind of coloured spots, The Fox made answer, That she her self had that comeliness in her mind, which she had in her skin.*

2. Mor. *And indeed it is much better to have a nimble wit, than a speckled skin.*

5. Senior tum quidem nihil contra; sed brevi post tempore videt hunc insultorem duci ad aras, ac tum hisce verbis affatur.

6. *Quo tua mollis vita pervenit?*

7. Securum istud otium rediit ad securim.

8. Jam saltem (ut opinor) potiùs suades mihi laborem, qui me tuetur, quàm otium, quod nunc te traxit ad necem.

9. *Mor.* Ad vitam rectè gerendam, opus est labore & vigilantia.

10. Socors autem & voluptati deditus, *suarum rerum quem nollet, sortitur exitum.*

121. *De Cane & Leone.*

1. OCcurrit canis leoni, jocatur; Quid tu miser exhaustus inediâ percurris sylvas & *devia*?

2. Me specta pinguem ac nitidum; atq; hæc non labore consequor, sed otio.

3. Tum leo, habes quidem tuas epulas; sed habes, stolide, etiam vincula.

4. Tu servus esto, qui servire potes; ego quidem sum liber, nec servire volo.

5. *Mor.* Pulchrè respondit leo; *quibuslibet* enim, *rebus potior est libertas.*

122. *De Piscibus.*

1. P*Iscis fluviatilis* vi fluminis correptus est in mare, ubi suam efferens Nobilitatem, omne marinum genus, *vili pendebat.*

2. Non tulit hoc Phoca, sed ait, tunc fore indicium Nobilitatis si cum phoca captus portetur ad forum.

3. Se emptum iri à Nobilibus, illum autem à plebe.

4. *Mor.* Multi sic capti sunt libidine gloriæ, ut sese ipsi prædicent & jactent.

5. Sed laus sui oris non datur homini laudi, at excipitur cum auditorum risu.

123. *De Pardo & Vulpecula.*

1. PArdus, cui *pictum* est *tergum*; cæteris feris, etiam leonibus despectis, *intumescebat,*

2. Accedit ad hunc vulpecula, suadet non superbire, dicens, Illi quidem speciosam esse pellem, sibi vero speciosam esse mentem.

3. *Mor.* Discrimen est bonorum, & ordo.

4. Bona corporis præstant bonis fortunæ: utrisque illis animi bona præferantur, oportet.

124. *De Vulpecula & Pardale.*

1. CUm aliquando pardalis vulpem præ se contemneret, quòd ipsa *pellem haberet omnigenis colorum maculis variegatam.* Respondit vulpes, sibi id decoris in animo esse, quod illi esset in cute.

2. *Mor. Neque* verò *paulo satius est ingenio* præditum esse *vafro*, quàm *cute versicolore.*

125. Of the Fox and the Cat.

1. *When once the Fox, in a discourse that she had with the Cat, bragged, that he had several shifts, so that he had even a* budget full of tricks; *the Cat answered, That she had but one shift only to rely upon, if any danger should be.*

2. *As they were talking, on a suddain,* a cry *was heard,* of dogs *coming towards them.*

3. *Then the Cat leap'd into a very high tree, whereas the* Fox *in the interim being* surrounded with a kennel of hounds, *was catch'd.*

4. Mor. *The fable implies,* that *one device is better sometimes, so that it be true and effectual, than many tricks, and* vain devices.

126. Of the King and the Apes.

1. *A King of Ægypt taught some Apes, that they might* perfectly learn how to dance

2. *For, as no living creature doth more resemble the shape of a man, so none else doth better, or more willingly, imitate men's actions.*

3. *Therefore* after they were very well taught *the art of dancing, they began to dance, being clad in purple robes and disguised: and the* show took very well *a long time, till* a conceited merry man, *among the spectators, threw nuts amongst them which he carried privately in his pocket.*

4. *Then presently the Apes, as soon as they had seen the nuts, having forgotten the dance,* began to be that which they were before: *and on a suddain from dancers, they returned to Apes: and having torn their visards and rent their Cloaths,* they scrambled one with another for the nuts, to the exceeding great laughter of the beholders.

5. Mor. *This fable advertiseth us that the ornaments of fortune do not alter a mans disposition.*

127. Of the Ass and the Travellers.

1. *When two men by chance had found an Ass in the desart, they begun to fall out betwixt themselves whether of them should lead him home as his own.*

2. *For he seemed to be offered by fortune to both alike.*

3. *In the mean time,* whilst they wrangled about this matter one with another, *the Ass got away and* neither of them enjoyed him.

4. Mor. *Some men* fall short of present advantage, *which through their ignorance, they know not how to make use of.*

128. Of the Fishermen.

1. *Some fishermen having cast in their nets,* haled out Tortoises.

2. *When they had shared them amongst themselves, and* were not able to eat them up all, *they invited* Mercury *as he chanced to come to them, to their chear*

3. *But he, perceiving that he was not at all invited* out of any good will, *but that he might ease them from over glutting themselves with the meat refused, and had them eat the Tortoises themselves, which they had caught.*

4. Mor.

125. *De Vulpe & Fele.*

1. CUm aliquando vulpes in colloquio, quod illi erat cum fele, jactaret sibi varias esse technas, adeò ut *vel per.m* haberet *dolis refertam*; Felis autem respondit, sibi unicam duntaxat artem esse cui fideret, si quid esset discriminis.

2. Inter confabulandum, repentè *canum* accurrentium *tumultus* auditur.

3. Ibi felis in arborem altissimam subsiliit, cùm vulpes interim *à canum agmine cincta* capitur.

4. *Mor.* Innuit fabula, præstabilius esse nonnunquam unicum consilium, modò id sit verum & efficax, quam plures dolos, *consiliaque frivola.*

126. *De Rege & Simiis.*

1. REx quidam *Ægyptius* aliquot simias instituit, ut *saltandi ationem perdiscerent.*

2. Ut enim nullum animal ad figuram hominis propiùs accedit; ità nec aliud, actus humanos aut melius, aut libentius, imitatur.

3. Artem itaque saltandi *protinus edoctæ* saltare cœperunt insignibus indutæ purpureis, ac personatæ: multoque jam tempore *mirum in modum placebat spectaculum*; donec è spectatoribus *facetus quispiam*, nuces, quas clanculum in sinu gestabat, in medium abjecit.

4. Ibi statim simiæ, simul atque nuces vidissent, oblitæ choreæ, *id esse cæperunt, quod antea fuerant*; ac repentè è saltatricibus in simias redierunt, contritisque personis, dilaceratisque vestibus, *pro nucibus inter se pugnabant non sine maximo spectatorum risu.*

5. *Mor.* Admonet hæc fabula, fortunæ ornamenta non mutare hominis ingenium.

127. *De Asino & Viatoribus.*

1. DUo quidam cum in desertis locis asinum quempiam fortè fortunâ nacti essent, contendere inter se cœperunt, uter eorum, uti suum, domum abduceret.

2. Nam utrique pariter à fortunâ videbatur objectus.

3. Hac interim *de re illis invicem altercantibus*, asinus sese subduxit, *ac neuter eo potitus est.*

4. *Mor.* Quidam *à præsentibus commodis*, quibus ob insciitiam uti nesciunt, *excidunt.*

128. *De Piscatoribus.*

1. PIscatores aliquot, jacto reti, *testudines eduxerunt.*

3. Eas cum essent inter se partiti, *neque sufficerent omnibus comedendis*: *Mercurium* fortè accedentem, invitârunt ad convivium.

3. At is intelligens se neutiquam *humanitatis gratiâ* vocari, sed ut *eos fastidio cibi sublevaret*, recusavit: jussitque ut ipsi suas testudines ederent, quas cepissent.

4. Mor. *Some men after they have unadvisedly undertaken any thing, implore other mens aid,* whom they may engage in their own business.

129. Of the Ass.

1. AT Cumanum, *an Ass, that was weary of his slavery, having broken the bridle, had run away into a forrest: He fitted a Lions skin, which by chance he had found there to his body, and so behaved himself instead of a Lion; frighting both men and wild beasts with his voice and tail.*

2. *For the Cumani do not know a Lion.*

3. *This* disguised Ass *therefore,* bare sway a great while *after this manner, being taken and feared* for a huge Lion; *till a stranger going to* Cumæ, *(one, who had oft times seen both a Lion and an Ass, and therefore it was no hard matter for him to know him) found, that it was an Ass by* his loaf ears, *and by some other signs, and brought him home, being* soundly cudgeled; *and restored him to his Master, that owned him.*

4. *Now in the mean time, the ass being already owned,* made all the people of *Cumanum* laugh exceedingly, *whom ere while, he being thought to be a Lion, had* almost frighted to death.

5. Mor. *We cannot well hide those vices, which have grown up with us, ever since we were children.*

130 Of the Beetle and the Eagle.

1. A *Beetle on a time, being slighted by an Eagle,* began to think of taking revenge one way or other.

2. *He searched diligently where the Eagle had built her nest; the Beetle crept to it, and threw down her eggs, with the like wile.*

3. *When the Eagle had often changed her dwelling, and* did no good; *she went to* Jupiter, *her Patron, and* told him her misery.

4. *He bids her lay her eggs in his lap, which were like to be safe even in that place.*

5. *But the peevish Beetle crept hither also,* by the welts and plaits of his cloaths, whilst *Jupiter* never felt it at all.

6. *Afterwards, when* Jupiter *saw the eggs to be stirred, and did not well mind,* being affrighted at the strangeness of the matter, he shaked his lap, and threw them on the ground.

7. Mor. *This fable teacheth us,* That no man, though he be never so little, is to be undervalued.

131. Of the Satyr and the Country-man.

1. A *Satyre when he* was very cold, in an extraordinary great frost, *was brought into his house and entertained by a Country man.*

2. *And wondring why the man* blew into his hands, which he held to his mouth *he asked him why he did so?*

3. *He made answer, That he might warm his cold hands,* with the warmth of his breath.

4. *Afterwards when,* after a fire was made, and the Table furnished, he blew again into his hot pottage; *He wondring also the more at him,* enquired of him what this might mean.

5. That

4. *Mor.* Nonnulli, posteaquam inconsultè quippiam adorti sunt, aliorum implorant auxilium, *quos suo negotio admisceant.*

129. *De Asino.*

1. APud *Cumanos* asinus quispiam pertæsus servitutem, abrupto loro in sylvam aufugerat; illic fortè repertas leonis exuvias corpori applicabat suo, atque ita pro leone se gerebat, homines pariter ac feras voce caudaque territans.

2. Nam Cumani leonem ignorant.

3. Ad hunc igitur modum *regnabat aliquamdiu personatus hic asinus, pro leone immani* habitus ac formidatus, donec hospes quispiam *Cumas* profectus (qui sæpenumero viderat & leonem, & asinum, atque ob id non erat ei difficile dignoscere) *aurium prominentium* indicio, atque aliis quibusdam conjecturis, asinum esse deprehendit, ac *probe fustigatum* reduxit, dominoque agnoscenti reddidit.

4 Interim autem *risum non mediocrem concitabat omnibus Cumanis* asinus jam agnitus, quos dudum, creditus leo, *metu propemodum exanimaverat.*

5. *Mor.* Haud facilè tegimus vitia, quæ à pueris nobiscum adolevêrunt.

130. *De Scarabæo & Aquila.*

1. SCarabæus aliquando spretus ab aquilâ, *cœpit de vindicta quoquo pacto sumenda cogitare.*

2. Pervestigavit ubinam aquila nidum collocasset, adrepsit scarabæus, & ova simili dolo dejecit.

3. Aquila cum sæpius domicilium commutasset, *neque quicquam proficeret,* Jovem patronum adiit, *exponit calamitatem suam.*

4. Is jubet, ut suo in gremio ponat ova, vel istic in tuto futura.

5. Et huc per *vestis lacinias, sinusque* prorepsit pertinax scarabæus, *haud quaquam sentiente* Jove.

6. Deinde ubi videt ova commover *Jupiter,* neque satis animadverteret, *territus rei novitate, excusso gremio in terram dejecit.*

7. *Mor.* Monet hæc fabella, *neminem, quantumvis pusillum, contemnendum esse.*

131. *De Satyro & Rustico.*

1. SAtyrus quidam cum *vehementer algeret, hyberno gelu supra modum sæviente,* à rustico quodam inductus est in hospitium.

2. Admiratus autem cur homo *inflaret in manus ori admotas,* rogavit cur ita faceret.

3. Is respondit, Ut frigidas manus *halitus tepore* calefaceret.

4. Deinde ubi, *extracto foco, apposita mensa in pultem fervidam* rursum inflaret, magis etiam admiratus, *sciscitatus est quid hoc sibi vult.*

5. That I might cool my pottage, quoth he, which is too hot, with my breath.

6. Then the Satyr rising from the Table, saith, What do I hear?

7. Dost thou blow both hot and cold too, out of the same mouth?

8. You shall pack.

9. For, I do not like to live in the same house with such a man.

10. Mor. Double tongued men are here set out, who sometimes commend, and sometimes discommend the same man.

132. Of the Lark and her young ones.

1. A Æsop, that Fabulist of Phrygia, was, for good reason, thought to be a wise man, because he did not severely and imperiously command and censure what were good to be advised and perswaded unto, as the Philosophers are wont to do; but, having feigned merry and delightful tales, he brought into mens understandings and minds, things that were wholesomely and heedfully taken notice of, with a winning way of hearing.

2. As this little fable of his, concerning a little bird's little nest, doth prettily and pleasantly premonish, that the hope and confidence of business, which one may dispatch, is never to be put in another, but in ones self.

3. There is a little bird quoth he, her name is a Lark, she lives and builds her nest in the standing corn, about the time almost that harvest is ready, her young ones being just then ready to flie.

4. That Lark, as it fell out, was gone into a crop of corn, that was sooner ripe than ordinary; and therefore when the Corn began to grow white, her young ones were not fledg'd.

5. Therefore when she went to seek meat for her young, she warned them, they should take notice, if any new thing were there said or done, and that they should tell it her, when she came back again.

6. Afterwards the owner of that corn calls his son being a young man, and saith, Dost thou not see that these are ripe, and require hands now?

7. Therefore to morrow, as soon as it shall be light, see thou go to our friends, and intreat them that they would come and lend us their pains, and help us in with this harvest.

8. When he had said these words, he went his way; and when the Lark came again her young ones quivering, made a noise about her, and intreated their dam that she would now make haste quickly, & remove her self into another place.

9. For the owner say they, hath sent his son to intreat his friends, that they would come by peep of day, and shear.

10. The dam bids them, not to fear any thing.

11. For if the owner, quoth she, hath put off his harvest to his friends, the corn will not be shorn to morrow; nor is there any great need, that I should take you away to day.

12. On the day after therefore, the dam flies abroad to get meat: the Master tarries for them that he had intreated; the Sun groweth hot, and nothing is done, and there were no friends.

13. Then saith he again to his son, Those friends are for the most part of them idle persons; but let us two go rather, and intreat our Cousins and kinsfolks, and neighbours, that they may come to morrow in time to shear.

14. The young ones being affrighted, told this in like manner to their dam.

15. The

5. Uti *pultem*, inquit ille, *nimium ferventem halitu refrigerem.*

6. Tum Satyrus surgens à mensa, Quid ego audio, inquit?

7. Tûne eodem *ex ore pariter & calidum & frigidum efflas?*

8. *Valebis.*

9. *Neque* enim *mihi ratio est cum ejusmodi homine commune habere hospitium.*

10. *Mor.* Notantur *bilingues*, qui eodem modò laudant, modò vituperant.

132. *De Cassita & ejus Pullis.*

1. Æsopus ille *Phrygiæ Fabulator, haud immerito* sapiens existimatus est, cùm, quæ utilia monitu suasúque erant, non severè non *imperiosè præcepit*, & censuit, *ut Philosophis mos est*; sed *festivos, delectabilesque Apologos commentos, res salubriter ac prospicienter animadversas*, in mentes animosque hominum *cum audiendi quâdam illecebra* induxit.

2. Velut hæc ejus fabella de *aviculæ nidulo, lepide atque jucunde* præmonet *spem fiduciamque rerum, quas efficere quis possit, haud unquam in alio, sed semet ipso habendam.*

3. Avicula inquit est parva, nomen est cassita, habitat, nidulaturque in segetibus, *id ferme temporis, quo appetit messis, pullis* jamjam *plumantibus.*

4. Ea cassita in *sementes* forte concesserat *tempestiviores*; propterea frumentis flavescentibus *pulli* etiam tunc *involucres* erant.

5. Cùm igitur ipsa *iret cibum pullis quæsitum*, monet eos, ut si quid ibi novæ rei fieret, diceretur ve, animadverterent, idque uti sibi, ubi rediisset, renunciarent.

6. Dominus postea segetum illarum, filium adolescentem vocat, &, Videsne, inquit, hæc ematuruisse, & manus jam postulare.

7. Idcirco *die crastino, ubi primum diluculabit*, fac amicos adeas, & roges ut veniant, *operamque mutuam dent, & messem* hanc nobis *adjuvent.*

8. Hæc ubi dixit, discessit; atque ubi rediit cassita, pulli *trepiduli* circumstrepere, orare q; matrem, ut statim jam properet, atque *alium in locum sese asportet.*

9. Nam dominus, inquiunt, misit filium, qui amicos rogaret, ut *luce oriente* veniant, & metant.

10. Mater jubet eos, *a metu otiosos esse.*

11. Si enim dominus, inquit, *messem ad amicos rejecit*, crastino seges non meterur *neque necesse est* hodie uti vos auferam.

12. Die igitur postero, mater *in pabulum volat*; dominus, quos rogaverat, operitur: *Sol fervet*, & fit nihil, & amici nulli erant.

13. Tum ille rursum ad filium, Amici isti, inquit, *magnam in partem* cessatores sunt: quin potius imus, & cognatos, affines, vicinosque nostros oramus, ut adsint cras tempore ad metendum.

14. Itidem hoc pulli pavefacti matri nunciant.

15. *The dam exhorts them that then alſo they would not fear nor take any care; ſhe ſaith, That no Couſins or Kinſolks almoſt were ſo bane, as to make no delay to take a toyl upon them, and to do as they are bidden preſently: Only mind you, quoth ſhe, if ſo be any thing be ſaid again, any further.*

16. Another morning betimes, *the bird went to feed, the Couſins and kinſolks* forbear the pains, *which they were intreated to afford.*

17. *At the laſt therefore the Maſter ſaid to his Son, Let our friends and our kindred farewell, thou ſhalt bring two ſickles,* as ſoon as ever it is day. I my ſelf will take one to me, and thou ſhalt take the other to thee, *and we our ſelves will* ſhear the corn *to morrow with our own hands.*

18. *When the dam heard of her young ones, that the Maſter ſaid that; ſhe ſaid, It is time to give place, and to be gone.*

19. *It will now* without queſtion *be done, what he hath ſaid ſhall be.*

20. *For now it* reſteth in him, *whom the matter concerneth, not in another, of whom help is deſired.*

21. *And ſo the* Lark removed from her neſt, *and the corn was ſhorn by the owner of it.*

22 Mor. *This indeed is a Fable of* Æſop's, *touching the relying upon friends and near acquaintance which is for the moſt part light and vain*

23. *But what elſe do the* purer books *of the Philoſophers adviſe us, than that* we ſhould truſt to our ſelves only; *and that we ſhould eſteem all other things, which are without us, and without our mind neither for ours nor for us.*

24. Ennius *in his Satyrs, hath* very wittily and handſomly *compriſed this tale of* Æſop's, *in* well compacted verſes: *the two laſt whereof are theſe, which I verily think it is worth the labour,* to have in ones heart and memory.

25. Be ſure this thing be always in thy thought;
What thou canſt do, truſt not thy friends for ought.

133. Of the Birds and the Owl.

1. ALmoſt *all the birds once went to the Owl, and intreated her, that hereafter ſhe would not build* in the falſe roofs of houſes, *but rather in the boughs of a tree, and amongſt the green branches for there ſhe* might more ſweetly take the pleaſure of the ſpring.

2. *Moreover, they ſhewed her* a little Oak, *that was newly ſprung up, and ſomewhat tender as yet; in which forſooth the Owl, as they ſaid, might ſometimes* ſit ſoftly, and make her neſt *for her ſelf.*

3. *But ſhe ſaid, ſhe would not do it.*

4. *But,* on the other ſide, *ſhe gave them counſel, that they ſhould not truſt themſelves to that little tree.*

5. *For it would one time or other bring forth* bird-lime, *to wit,* the very bane of birds.

6. *They, as they are* alight & flickering kind, *ſcorned the counſel of a wiſe Owl.*

7. *Now the Oak was grown up, now it was ſpread, now it was full of green leaves.*

8. *Behold, there* all the birds flutter by flocks in the boughs, they are merry, they hop up and down, they play together, and they chirp.

9. *In the mean time, that Oak had brought forth bird-lime, and men had obſerved it; thereupon,* all the poor birds *alike, were entangled there on a ſuddain;* and when it was too late, they repented themſelves *in vain, becauſe they had ſcorned that wholeſome advice.*

10. *And*

15. Mater hortatur, ut tum quoque sine metu, ac sine cura sint: cognatos affinesque nullos fermè tam esse obsequibiles, ait, ut ad laborem capessendum nihil cunctentur, & itaque dicto obediant: Vos modo, inquit, advertite, si modo quid denuò dicitur.

16. *Alia luce orta*, avis in pastum profecta est; cognati & affines *operæ*, quam dare rogati sunt, *supersedent*.

17. Ad postremum igitur dominus filio, Valeant, inquit, amici cum propinquis; afferes *prima luce* falces duas: *unam egomet* mihi, & *tu tibi capies alteram*, & frumentum nosmet ipsi manibus nostris cras *metemus*.

18. Id ubi ex pullis dixisse dominum, mater audivit; Tempus, inquit, est cedendi & abeundi.

19. Fiet nunc *dubio procul* quod futurum dixit.

20. *In ipso* enim *jam vertitur*, cuja est res, non in alio unde petitur.

21. Atque ita cassita *nido migravit* & seges à domino demessa est.

22. *Mor.* Hæc quidem est *Æsopi* Fabula, de amicorum plerunque & propinquorum levi & inani fiducia.

23. Sed quid aliud *sanctiores libri* Philosophorum monent, quàm ut *nobis tantum ipsis nitamur*; alia autem omnia, quæ extra nos, extraq; nostrum animum sunt, neque pro nostris neque pro nobis ducamus.

24. Hunc *Æsopi* Apologum *Ennius* in Satyris *scite admodum & venuste versibus quadratis* composuit: quorum duo postremi isti sunt, quos *habere corde & memoria*, operæ pretium esse hercle puto.

25. *Hoc tibi erit argumentum semper in promptu situm,*
Ne quid expecta amicos, quod tu agere possis.

133. *De Avibus & Noctua.*

1. AVes olim propè universæ noctuam adierunt, rogarunique eam nè posthac *in adium cavis* nidificaret, sed in arborum potius ramis, atque inter frondes; ibi enim *vernari suavius*.

2. Quin, eidem *quercum* modò enatam, *pusillam*, tenellamque adhuc, ostendebant; in qua scilicet, *molliter*, ut aiebant, & *sedere* ipsa aliquando noctua, & *suum sibi construere* nidum posset.

3. At illa facturam se negavit.

4. *Quin invicem* consilium dedit iis, ne arbusculæ illi se crederent.

5. Latuam enim quandoque esse *viscum*, *pestem* videlicet *avium*.

6. Consentire istæ (ut sunt *leve genus & volaticum*) sapientis unius Noctuæ consilium.

7 Jam quercus adoleverat, jam patula, jam frondosa erat.

8. Ecce, ibi *aves illæ omnes gregatim ramis involitant, lasciviunt, subsultant, colludunt, cantillant*.

9. Interea, quercus ea viscum protulerat, atque id homines animadverterant; implicitæ ergò repente ibi *omnes* pariter *miserlæ*; ac *frustra eas sera pœnitentia subiit*, quod salubre illud consilium sprevissent.

10. *And* they say, this is the reason, why all the birds now, when they see the Owl, thronging about her do as it were complement her, bring her along, follow her, sit about her, and flie about her.

11. *For, remembring her advice they now admire her as one that is wise, and* stand round about her in a throng, *that forsooth, they may once learn of her to be wise.*

12. *But I think to no purpose, nay indeed, also sometimes to their great harm.*

13. *For those antient Owls were wise in good earnest; and now there are many Owls, which indeed have the feathers, and the eys, and the beak of Owls, but they have not the wisdom.*

24. Mor. *This fable teacheth you, that you do not scorn the counsel of him, that giveth you good advice.*

134. Of the Gourd and the Pine-tree.

1. A *Gourd was once sown near a Pine tree, which was a very great one, and* had broad boughs.

2. *Now the Gourd, when it was grown big with many showrs, & seasonableness of the weather, began to be wanton,* & to reach out its boughs somewhat *saucily.*

3 *Now it crept unto the Pine, now it advanced to get up, now it adventured to wrap about the boughs and green branches, making shew of its greater leaves, its white flowers, and of its huge and* fresh green fruits.

4. Therefore it grew so proud and insolent *that it adventured to challenge the Pine tree, and saith, Thou seest how I out go thee, how I excel in large leaves, how I excel in greeness, and straitway* over-top thee.

5. *Then the Pine, which was* gravely wise *and strong, did not at all wonder at the boldness of the saucy Gourd, but answered it thus.*

6. *I have here* abode many winters, *heats, sun burnings, and sundry calamities, and do yet remain sound.*

7. *Thou wilt have less presumption at the first* frost nips, *when both thy leaves shall fall down, and all thy greenness shall be gone.*

8. Mor. *We must not be proud in prosperity.*

135. Of the Crow and the Wolves.

1. A *Crow bears the* Wolves *company along* steep tops of the mountains: *She desires that she might have a part of the prey, because having followed them she had at no time left them, and she had been a companion.*

2. *Afterwards she was shaken off by the Wolves, as having not followed them, but the prey, and the meat; and was no less like to devour the inwards of the Wolves if they should be killed, than she did of other living creatures.*

3. Mor. *We must not always look upon what we do, but* how we stand affected *when we do it.*

136. Of the Earth's labour.

1. *THe earth on a time being grown big, and* wonderfully *swoln, made shew, as if she would bring forth some great thing.*

2. *They that dwell near, run to her, the husbandmen stand amazed; they, between hope and fear, expect the earth's delivery*

3. *Some thought, that that* Typhoeus, *with an hundred heads; others thought, that mountains were like to burst forth.*

4. The

10. Atque *hoc esse aiunt,* cur nunc *aves omnes, ubi noctuam viderint, frequentes eam quasi salutant, deducunt, sectantur, circumdant, circumvolitant.*
11. Etenim consilii illius memores, admirantur eam nunc ut sapientem, *stipantque densa caterva,* ut videlicet ab eâ sapere aliquando discant.
12. Sed opinor frustra, imò verò, etiam interdum cum magno ipsarum malo.
13. Nam veteres illæ noctuæ revera sapientes erant: nunc multæ noctuæ sunt, quæ noctuarum quidem plumas habent, & oculos, & rostrum, sapientiam verò non habent.
14. *Mor.* Benè monentis consilia nè spernas, hæc fabula docet.

134. *De Cucurbita & Pino.*

1. SAta est olim cucurbita juxta arborem pinum, quæ grandis admodum & *ramis patulis exstabat.*
2. Cucurbita verò, cùm multis pluviis atque cœli temperamento crevisset, lascivire incepit, & *ramulos audacius porrigere.*
3. Jam serpebat in pinum, jam surgere, jam ramos & frondes involvere audebat; ampliora folia, candentes flores, prægrandia *poma* & *virescentia* ostentans.
4. Itaque *tanto fastu atque insolentia intumuit,* ut pinum arborem ausa sit aggredi: & Vides, inquit, ut te supero, ut amplis foliis, ut virore præsto, & jamjam *ad cacumen præsurgo.*
5. Tum pinus, quæ *senili prudentiâ* & robore *pollebat,* nihil mirata est cucurbitæ insolentis audaciam, sed ita ad eam respondit.
6. Ego hic *multas hyemes,* calores, æstus, variasque calamitates *pervici,* & adhuc integra consisto.
7. Tu ad primos *rigores* minus audaciæ habebis, cùm & folia concident, & viror omnis aberit.
8. *Mor.* Secundis rebus non est superbiendum.

135. *De Corvo & Lupis.*

1. COrvus lupos per *ardua montium juga* comitatus, partem sibi prædæ fieri postulat, quia eos secutus nullo tempore destituisset, sociusque fuisset.
2. Repulsus deinde est à lupis tanquam non eos, sed prædam cibumq; sectus; nec minùs luporum, si occiderentur, quàm cæterorum animalium exta fuisset voraturus
3. *Mor.* Non quid agamus semper inspiciendum est, sed *quo simus animo* cum agamus.

136. *De partu Terræ.*

1. TUrgida olim facta tellus, & *mirum in modum* tumida, magnum aliquod partum videbatur.
2. Accurrunt finitimi, stupent agricolæ, terræ partum inter spem metumque expectant.
3. Alii *Typhœa* illum centimanum, alii montes erupturos putabant.

4. Aperitur

4. *The earth is opened, there came forth a Mouse; and they turned that into a laughter and a jest, which was thought would be a wonder to all.*

5. Mor. *We must not always believe gay promises.*

137. Of the Members and the Belly.

1. MAnt joynts, *when they saw the belly idle,* fell out with it, *and denyed it their help*

2. *When they also by that means faioted, they understood, that the belly divided the meat, which it had received, throughout all the members;* and they became friends with it again.

3. Mor. *Great matters decay by discord, they avail by concord.*

138. Of *Arion* and the Dolphin.

1. ARion *was* an antient and famous Fidler.

2. *He was of the place and* Town Methymna, *and of the Country and Isle* Lesbos.

3. Periander *the King of* Corinth, *esteemed that* Arion *as a friend, and* loved him for his skill.

4. *He travels thence from the King, to see the famous Countrys* Sicily & Italy.

5. *When he came thither, he pleased both the ears and the minds of all, in the Cities of both the Lands; and there* the men prized him, took pleasure in him, and loved him.

6. *He then afterwards, having gotten good store of mony, and a good estate, resolved to return to* Corinth.

7. *He therefore chose a ship and marriners, that were Corinthians,* as being better known, and more friends to him. *But the Corinthians, after they had entertained that man, and the ship was carried into the deep* being greedy of the booty and the mony, *took counsel about killing* Arion.

8. *Then he, when he understood the villany, gave them his mony, and his other things that they might have it; & intreated them that they would but spare his life.*

9. *The Marriners were so far moved with these prayers of his, that they forbare to kill him by force with their own hands; but commanded him to leap headlong presently into the Sea before their faces*

10. *The man being daunted at that, and all hope of life being lost, afterwards intreated this one thing, that before he dyed, they would give him leave* to put on his clothes, *and to take his fiddle, and to sing a song of that his hap, which might be able to comfort him.*

11. *Then the wild and savage Seamen had a great desire to hear him.*

12. *He obtains what he had intreated.*

13. *And there presently, being girt after this manner, cloathed, made fine, and standing upon the hatches of the top of the Stem, he sung the song which is called* Orthyum, *with a very loud voice.*

14. *Towards the end of his Song, he threw himself a good way into the deep, with his fiddle, and all his dressing, as he stood and sung.*

15. *The Marriners, not making any other question, but that he had perished, held on in the course which they had begun to make.*

16. *But a strange, and wonderful, and loving act befell; a Dolphin on a sudden, swam to him amongst the waves, and holding up his back above the waves, took him up and carried him with his body and cloaths, safe to* Tænarus, *in the Country of* Laconia.

17. *The*

4. Aperitur terra, prodiit Mus; & quod miraculo fore omnibus existimabatur in risum atque jocum converterunt.

5. *Mor.* Non semper credendum promissis magnificis.

137. *De Membris & Ventre.*

1. HUmani artus, cùm ventrem otiosum viderent, *ab eo discordârunt*, & suum illi ministerium negaverunt.

2. Cùm eo pacto & ipsi quoque deficerent, intellexerunt ventrem cibos acceptos per omnia membra dividere; & *cum eo in gratiam redierunt.*

3. *Mor.* Magnæ res discordiâ pereunt; concordiâ valent.

138. *De Arione & Delphine.*

1. VEtus & *nobilis* Arion *cantator fidibus fuit.*

2. Is loco & oppido *Methymnæus*, terrâ atque insulâ *Lesbius fuit.*

3. Eum *Arionem* rex *Corinthi Periander* amicum *amatumque habuit, artis gratia.*

4. Is inde à rege proficiscitur, terras inclytas *Siciliam* atq; *Italiam* visurus.

5. Ubi eò venit, aures que omnium mentesque in utriusque terræ urbibus demulsit, in *quæstibus* istic & *voluptatibus amoribusque hominum fuit.*

6. Is tum postea *grandi pecuniâ & re bonâ multa copiosus*, Corinthum instituit redire.

7. Navem igitur, & nautas *ut notiores amicioresque sibi* Corinthios delegit, sed eo *Corinthii* homine accepto, navi q; in altum provecta, *præda pecuniæque cupidi*, ceperunt consilium de necando *Arione.*

8. Tum illum, ibi pernicie intellecta, pecuniam cæteraque sua ut haberent dedidisse; vitam modò sibi parcerent oravisse.

9. Nautas precum ejus harum commiserros esse illaterùs, ut ei necem inferre per vim suis manibus temperarent; sed imperavisse, ut jam statim coràm desiliret præceps in mare.

10. Homo ibi territus, & spe omni vitæ perdita, id unum postea oravit, ut priusquam mortem oppeteret, *induere* permitterent *sua sibi indumenta*, & fides capere, & canere carmen casus illius sui consolabile.

11. Feros & immanes nautas prolubium tum audiendi subit.

12. Quod oraverat, impetrat.

13. Arq; ibi mox de more cinctus, amictus, ornatus, stansque in summæ puppis solo, carmen quod *Orthyum* dicitur voce subaltissima cantavit.

14. Ad postrema cantû, cum fidibus ornatuque omni, sicut stabat canebatque, jecit sese procul in profundum.

15. Nautæ, haud quaquam dubitantes quin periisset, cursum quem facere cæperant tenuerunt.

16. Sed novum, & mirum, & pium facinus contigit: Delphinum repente inter undas adnavisse, & dorso super fluctus edito vectavisse, incolumique cum corpore & ornatu, *Tænarum* in terram *Laconicam* devexisse.

7. Tum

17. Then Arion *went quite from that place to* Corinth, *and offered himself so to King* Periander, *as he had been carried by the Dolphin, and told him the thing as it had happened.*

18. The King *did not believe it, but gave order, that* Arion *should be kept in prison, as if he deceived him; and in a dissembling manner asked the Seamen, being sought for, whilst* Arion *was kept close, whether they had heard any thing concerning* Arion, *in those places from whence they came.*

19. They *said the man was in* Italy *when they went thence, and did very well there and that the Cities did much affect him, and delight in him and that he was happy in their favour and store of mony*

20. Then *whilst they speak these words,* Arion *slipt forth with his harp and cloaths, with which he had cast himself into the Sea.*

21. The *Mariners being astonished and convicted, could not deny.*

22. Mor. This *fable teacheth us that more pity is sometimes found in the brute creatures, than in those men, that, besides wealth, have no worth, besides shape, nothing of a man.*

139 Of the Spider and the Gout.

1. THe *Spider* being somewhat more at leisure *from weaving; walked* seasonably *abroad to refresh her self.*

2 The *Gout offereth to meet her, though she could very hardly overtake her by* uneven strides.

3. After that days journey was pretty well passed, they were not far from a little town, *which the Inhabitants of that Country called* Tyche.

4. They took both a resolution, *to seek out an host agreeable to their condition.*

5. The *Spider,* without making much ado, *goes to lodge in a rich man's house, there she hangs out her webs* on every side, *and spreads out her nets.*

6 Presently *there came,* I know not what ugly faces, *which pulled down her weavers shop:*

7. Therefore *her buildings were but for a little while,* which way soever she turned her self.

8. For *she could no where avoid* the Grooms beesoms, that could espie a thing quickly.

9 She was in a very sad condition, *which alone was vexed and troubled,* amidst such plenty of all things.

10. But the *Gout,* like a poor beggar, *had at last with much ado, got leave to come into* a poor mans cottage: *when she had sate down in that place, she endured* all kind of miseries.

11. Coorse bread *was set before her, when she had a mind to her supper, and* a pot of water, *when she could scarce gape, because her chaps were so drie.*

12. A boarded bed *was spread, not with green leaves, not with grass, but with small chaff, for her that was* weary with travel on the day time.

13. *And it is not my purpose now to tell, how hardly such* hard bedding, *such* coorse ruggs, *agreed with her soft members, with* a skin as I may say) of silk.

14. That *stately Star therefore, which hears and sees all things, was scarce risen, when the Spider and the Gout met again together.*

15. The *Spider first tells the troubles of the night past, the changing of so many places, sometimes blaming the Masters neatness, and sometimes* the oversmuch observance of the Grooms.

16. The

17. Tum *Arionem* prorsus ex eo loco *Corinthum* petiviſſe, talemque *Periandro* regi, qualis Delphino vectus fuerat, ſeſe obtuliſſe, eique rem (ſicuti acciderat) narraviſſe,

18. Regem iſthæc parum credidiſſe, Arionem (quaſi falleret) cuſtodiri juſſiſſe nautas requiſitos, obligato *Arione*, diſſimulanter interrogaſſe, Ecquid audiſſent, in iis locis unde veniſſent, ſuper *Arionem*.

19. Eos dixiſſe, Hominem, cum inde irent, in terrâ *Italia* fuiſſe, eumque illic benè agitare, & ſtudiis delectationibuſque urbium florere, atque in gratia pecuniaque magna fortunatum eſſe.

20. Tum inter hæc eorum verba, *Arionem* cum fidibus & indumentis, cum quibus ſe in ſalum ejaculaverat, extitiſſe.

21. Nautas ſtupefactos convictoſque, ire inficias non quiſſe.

22. *Mor.* Documento eſt hæc fabula, plus aliquando inventri in brutis animalibus clementiæ, quàm in his hominibus, qui præter opes nihil habent penſi: præter figuram, nihil humanitatis.

139. *De Aranea & Podagra.*

1. ARanea, *paululum* à texendi opere *quietior*, animi relaxandi gratiâ, *commodum* deambulabat.

2. Huic ſe obvium præbet Podagra, tametſi *paſſibus ambiguis* admodum ægre illum aſſequeretur.

3 *Ejus diei itinere utcunque emenſo, non longe aberant ab oppidulo*, cui regionis inco'æ *Tyche* nomen indiderunt.

4. *Utrique Conſilium* fuit, conditionis ſuæ hoſpitem perveſtigare.

5. Aranea, *non maximopere* datâ operâ, in opulenti cujuſdam civis ædes divertit: inibi *quaquaverſum* telas ſuas præpendebat, prætendebatq; retia.

6. Aderant illico *neſcio qui trygodæmones*, qui textrinam illius demoliebantur.

7. Momentaneum itaque erat ipſius, *quo etiam cunque ſe verteret*, ædificium.

8. Nuſquam enim *ſcopariorum oculatas ſcopas* poterat effugere.

9. *Miſera plane*, quæ in *tanta rerum omnium affluentia* ſola angebatur perturbaturque.

10. Podagra veto, *mendicabuli inſtar*, vix tandem *egeſtoſi cujuſpiam tuguriolum* impetrârat: id loci cum decubuiſſet, *nihil non experiebatur miſeriarum*.

11. Apponebatur cœnaturienti *panis cibarius*, aridis vix faucibus hianti *hydropoterium*.

12. Jamque *diurno itinere babaſcenti torus ligneus*, nullis frondibus, nullo gramine, ſed prætenuibus paleis inſternebatur.

13. Atque dicere non eſt hujus inſtituti, quàm convenerint malè membris mollibus, *cuticulæ (ut ita dixerim) holoſericæ, ſtragula tam dura, tam barbari villi*.

14 Oriente igitur vix tandem illo auguſto Sydere, quod exaudit, quod intuentur omnia, converêre rurſum aranea ſimul & podagra.

15. Prior aranea præteritæ noctis moleſtias, & locorum commutationes denarrat: nunc hero exprobans mundi tiem, nunc *nimiam ſcopariorum obſervantiam*.

16. Podagra

16. *The Gout, on the contrary,* frameth many stories, *concerning the poverty of her Host, nor hath she leasure* to shew the Spider the blew marks, which the hard bed-stead had made in her tender skin.

17. They make a motion *that the Spider ought thenceforward to enter into poor mens cottages, and the Gout into rich mens halls*; they both willingly condescend to this opinion.

18. *But yet,* as it grew darker and darker, they drew near to a City.

19. *The Gout* not forgetting what was decreed upon, stole softly into the house of a certain monied man.

20. *Who being,* as good hap was, *espyed by the Master, O strange,* with what kind respect, with what courtesie, and with what complements was she entertained!

21. Swan-down beds, and bolsters stuft with the under-wing down of partridges, were put and spread under her.

22. *I forbear to speak of* the Hypocras, the Alicant, *the wine of* Lesbos, *and of* Tarentum.

23. *I forbear to speak of the* Snap-figs, *the* Pheasants, *and these* small birds, which pride it with two colours.

24. In short, there was no delight, no pleasure, which she enjoyed not.

25. The Spider *having entred into the poor mans cottage,* weavs her webs, which way soever the wall lyeth with open distances, *she hangs her nets.*

26. She bestirs her self busily *about her* round fashioned work: *she mends what was broken, she finishes what was begun: and,* that I may speak briefly, she bears all the sway in the empty house.

27. *She fears no ambuscadoes she fears no open onsets; nay indeed she* is out of the reach of besoms.

28. Not long after, *the Gout meets the Spider, she* sets out at large *her delights, her happiness, her fortunes.*

29. *The Spider extolls her Empire, and her liberty to weave, with* wonderful commendations.

30. This resolution at the last liked them both, *that* what way soever they travelled, *the Gout should turn into rich mens houses, and the Spider into poor mens Cottages.*

31. Mor. *Though this Apologue may be applied* to several uses, *yet it declareth this especially that* one is in one place more fortunate than in another.

32. *Besides, that* great mens houses are the receptacles of diseases.

33. Lastly, that there is no where greater liberty than where there is less wealth.

140. Of the Mouse that was bred in a Chest.

1. A *Mouse that was bred in a Chest,* had spent almost all her life there, *being fed with Nuts, which used to be kept in it.*

2. *As she was playing* about the sides of the Chest, *and had fallen down, and* sought how to get up again *she found* good chear very daintily provided.

3. *Which when she had begun to taste, she said, How foolish have I been hitherto who thought nothing* in the world *to be better than my chest, look what sweeter meats I eat here!*

4. Mor. *This fable sheweth, that we must not be so in love with our country, if it be mean, as not to go to other places, seeing we may be more happy elsewhere.*

141. Of

16. Podagra contrà de hospitis sui egestate *complura comminiscitur*; nec otium habet *admonstrare* aranex *lividas vibices, quas adamantina fulcra tenella cuticulæ impresserunt.*

17. *Consilium ineunt,* araneam deinceps pauperum tuguria, podagram vero divitum aulas debere subingredi; *in hanc aranea pedibus, podagra animis vadit sententiam.*

18. Veruntamen *tenebris jamjam increscentibus urbi cuipiam sese approximant.*

19. Podagra, *instituti non immemor, pedetentim se in nummosi cujusdam domum illatebravit.*

20. Qua *commodum* ab hero conspecta, dii boni, *qua benevolentia, qua humanitate, quibus nominibus excipitur!*

21. Supponuntur, substernunturque *olorinæ culcitræ, toralia perdicum subalaribus plumis referta.*

22. Taceo *vinum* dulce, *vinum nigrum,* Lesbium, Tarentinum.

23. Taceo *ficedulas, phasianos,* atque eas *aviculas quæ binis superbiunt coloribus.*

24. *In summa, nihil deliciarum, nihil voluptatum non exhauriebat.*

25. *Aranea,* pauperis casam ingressa, *telas orditur, quaquaversum parietes interpatent,* retia suspendit.

26. *Orbiculari operi manibus pedibusque incumbit,* reficit abrupta, perficit intercepta; &, *ut dicam breviter, vacua dominatur in aula.*

27. Nullas insidias, nullos formidat insultus: imò verò etiam jam *scopis superior omnibus.*

28. *Non multo post,* podagra araneam convenit, delicias suas, felicitatem, fortunas *ampliter exornat.*

29. Aranea *miris laudibus extollit* imperium suum, ædificandi, texendique libertatem.

30. *Placuit tandem hæc utrique sententia: quorsumcunque proficiscerentur,* podagram in divitum domos, araneam in pauperum tuguria debere divertere.

31. *Mor.* Apologus hic tametsi *ad usus varios accommodari queat,* id tamen imprimis declarat, *alium alio loco fortunatiorem esse.*

32. Præterea *morborum domicilia* esse *divitum aulas.*

33. *Ad ultimum, nusquam libertatem majorem, quam ubi divitiarum minus.*

140. *De Mure in cista nato.*

1. MUs in cista natus, omnem ibi ferè duxerat ætatem, nucibus pastus quæ in ea servari solebant.

2. Dum autem circa *oras cistæ* ludens decidisset, *quæreretque ascensum,* reperit *epulas lautissime paratas.*

3. Quas cum gustare cæpisset, quàm stultus, inquit hactenus fui, qui *in toto terrarum orbe* nihil melius cistula mea esse credebam. Ecce quàm suavioribus hic vescor cibis!

4. *Mor.* Hæc fabula indicat, non ità patriam diligendam, ignobilis si sit, ut alia non adeamus loca, cum alibi beatiores esse possimus.

141. Of the Country-man that had obtained, that Wheat might grow without beards.

1. A *Country-man had obtained of* Ceres, *that* Wheat *should grow without beards, lest it should hurt the hands of them that did shear or thresh it: which, as soon as it ripened.* was eaten up by the little birds.

2. *Then said the Country-man,* how deservedly do I suffer, *who have* lost very great profits, for a little conveniency-sake.

3. Mor. *This fable signifieth, that small inconveniences are to be weighed with a greater profit.*

142. Of the Hawk, that pursued the Pigeon.

1. *When a Hawk pursued a Pigeon with a speedy flight, he went into a Farm-house, and the countey man caught him.*

2. *Whom he* intreated in a fair manner, *that he would let him go: for, said he,* I have done thee no hurt.

3. *To whom the Countrey-man made answer, neither had the Pigeon hurt thee.*

4. Mor. *This fable sheweth,* that they are deservedly punished, who strive to hurt the innocent.

143. Of the Spider and the Swallow.

1. A *Spider being vext against a Swallow, because she catch'd flies, which are her meat, had hang'd her nets in a door stead, through which she used to flye that she might catch her.*

2. *But the Swallow, as he flew, carried the nets, with her that wove them through the air.*

3. *Then the Spider hanging in the air, and perceiving that she was like to perish presently said:*

4. How justly do I suffer these things, *which* having much ado to catch the least things that flie, with great toil, *did think, that I could hold such great birds!*

5. Mor. *We are advised by this fable,* not to undertake things beyond our strength.

144. Of the Country-man that was to pass over a River.

1. A *Country-man being to pass over a River, which by chance had grown big with showrs, sought for a ford.*

2. *And when he had first tried that part of the River, which seemed more quiet and still, he found it deeper, than he had thought in his mind.*

3. *Again, where he found it more shallow and safe there the stream ran with a greater noise of waters.*

4. *Then he said with himself how more safely may we commit our life* to waters that make a great noise, *than to them that are* still and quiet.

5. Mor. *We are admonished by this fable, that we should less fear men that are full of words, and use to threaten, than still men.*

141. *De Rustico, impetrante ut triticum absque aristis nasceretur.*

1. IMpetraverat à *Cerere* rusticus, ut triticum absque aristis nasceretur, nè messentium, triturantiumque manus læderet: quod ubi inaruit, *à minutis avibus* depastum est.

2. Tum rusticus, *Quam digna*, inquit, *patior*, qui *parvæ commoditatis causa, emolumenta quam maxima perdidi.*

3. *Mor.* Fabula indicat, parva incommoda majori utilitate pensanda.

142. *De Accipitre, Columbam insequente.*

1. CUm accipiter columbam præcipiti insequeretur volatu, villam ingressus, à rustico captus est.

2. Quem *blande*, ut se dimitteret, *obsecrabat*; *Non* enim *te læsi*, dixit.

3. Cui rusticus, Nec hæc, respondit, te læserat.

4. *Mor.* Fabula indicat, *merito puniri, qui innocentes lædere conantur.*

143. *De Aranea & Hirundine.*

1. ARanea in hirundinem excandescens, quæ muscas, qui suus est cibus, capiebat, retia, in foribus per quas volitare solebat, ut eam caperet, suspenderat.

2. Hirundo verò advolans, retia cum textrice per aera portabat.

3. Tum aranea in aere pendens, & sese jamjam perituram intelligens.

4. *Quam juste hæc patior*, dicebat, *quæ minima volatilia magno labore vix capiens*, credidi tam magnas aves posse comprehendere.

5. *Mor.* Hac monemur fabula, *ne viribus majora aggrediamur.*

144. *De Rustico amnem transituro.*

1. RUsticus torrentem transiturus, qui forte imbribus excreverat, quærebat vadum.

2. Et cum primum eam fluminis partem tentasset, quæ quietior placidiorque videbatur, reperit eam altiorem quam animo erat opinatus.

3. Rursus ubi breviorem tutioremque adinvenit, ibi majori strepitu fluvius decurrebat.

4. Tum secum, quàm tutius, inquit, *clamosis aquis, quam quietis & silentibus*, viam nostram credere possumus.

5. *Mor.* Hac admonemur fabula, ut minus verbosos & minaces, quam quietos extimescamus.

145. Of the Pigeon and the Magpie.

1. A *Pigeon being asked by a Magpie, what perswaded her* to build always in the same place, *seeing her young ones were always taken thence from her?*

2. *Answered Simplicity.*

3. Mor. *This fable sheweth*, that honest men are oftentimes easily deceived.

146. Of the Cuckow and the Hawk.

1. *THe Cuckow was jeered by the Hawk, that, whereas she was* as big bodied as she, *and* not unlike in colour *to her, (for* narrowness of spirit) *she would rather* eat earth worms *than the sweet flesh of other birds.*

2. *Within* a few days after, *she saw the Hawk being caught by a Country man, whose pigeons she pursued,* to hang down from an high turret, for the terrour of others.

3. *To whom the Cuckow said, Friend, how much better had it been for you to hunt worms,* than to make after other folks birds.

4. Mor. *This fable sheweth,* that their life is safer, and more to be liked of, that are content with their own things without danger, than theirs who coveting other mens things, undergoe great perils of life.

147. Of the Ass and the Calf.

1. *THe Ass and the Calf feeding in the same Pasture, had perceived by the* sound of a Bell that the Enemies army came towards them.

2. *Then the Calf said, O Companion, let us run away hence, lest the enemies* carry us away prisoners.

3. *To whom the Ass said, Do thou run away, whom the enemies have used to kill and eat.*

4. It maketh no matter to the Ass, *to whom* the same article of carrying a burden *is every where* offered.

5. Mor. *This fable admonisheth servants that they do not much fear* to change their Masters, *if so be that they are not like to be worse than their former.*

148. Of the Fox and the Women that eat the Hens.

1. A *Fox passing by a farm-house, espyed* a company of women, very silently eating a great many hens, very daintily roasted.

2. *Towards whom she turning her self said,* What outcries and barking of dogs *would there be against me, If I should do that which ye do:*

3. *To whom an old woman answering said, Thou base creature, we eat those things that are our own, but thou stealest other mens things.*

4. Mor. *This fable adviseth us,* that we do not think, we may do that with other mens things, which the owners may do.

149. Of

145. *De Columba & Pica.*

1. COlumba interrogata à picâ, quid eam induceret, ut *in eodem semper loco nidificaret,* cùm ejus pulli, inde sibi semper surriperentur;
2. Simplicitas, respondit.
3. *Mor.* Hæc indicat fabula, *facile viros probos sæpe decipi.*

146. *De Cuculo & Accipitre.*

1. IRrisus ab accipitre cuculus, quòd cum sibi & *corpore par, & colore non alsimilis* esset, (præ *angustiâ animi*) potius *vermibus terrenis,* quam suavibus aliarum avium carnibus, vesceretur.
2. Vidit *paucis post diebus,* accipitrem a rustico, cujus columbas insectabatur, captum, *ad metum cæterorum ex alta turre pendêre.*
3. Cui cuculus, quam melius tibi, inquit, amice, fuisset vermes venari quam *alienas aves impetere.*
4 *Mor.* Hæc fabula indicat, *eorum vitam tutiorem esse, & magis probandam, qui suis rebus sine periculo sunt contenti, quam illorum, qui aliena appetentes, adeunt magna vitæ discrimina.*

147. *De Asino & Vitulo.*

1. ASinus & vitulus, in eodem pascentes prato, *sonitu campanæ hostilem exercitum adventare* præsenserant.
1. Tum vitulus, Fugiamus hinc, o sodalis, inquit, nè hostes nos *captivos abducant.*
3. Fuge tu, inquit, quem hostes occidere & esse consueverunt.
4. Asini *nihil interest,* cui ubique *eadem ferendi oneris est proposita conditio.*
5. *Mor.* Hæc fabula servos admonet, ne *dominos* magnopere *mutare* formident, modo prioribus deteriores futuri non sint.

148. *De Vulpe & Mulierilus Gallinas edentibus.*

1. VUlpes juxta villam quandam transiens, conspexit *catervam mulierum* plurimas *gallinas opipare assatas alto silentio comedentem.*
2. Ad quas conversa, Qui *clamores,* inquit, *& canum latratus* contra me essent, si ego facerem quod vos facitis?
3. Cui respondens quædam anus, pessima animalium, inquit, nos quæ nostra sunt comedimus; tu vero aliena furaris.
4. *Mor.* Hæc fabula nos admonet, *ne putemus nobis in aliena licere, quod proprius dominis licet.*

149. Of the fat Capons and the lean one.

1. A *Man had largely crammed many Capons, which were shut up in the same* coop, *who were made fat all saving one, whom his fellows mocked as a lean rascal.*

2. *The Master being* to entertain some noble guests, at a dainty and costly feast, *commands the cook, that he should kill and dress some of those, which he should find fatter than others.*

3. The fat ones *hearing this, troubled themselves, saying, How much better had it been for us, to be lean.*

4. Mor. *This fable was invented for* poor mens comfort, *whose life is safer than rich men's.*

150. Of the piece of Timber, and the Oxen that drew it.

1. A Piece of Elme-Timber *complained of the Oxen saying, O ye ingrateful Oxen, I have fed you a long time with my green boughs; but you drag me that have nourished you, along the stones and the mire.*

2. *To whom the Oxen made answer, Our groans, and our sighs, and the goad wherewith we are pricked, can teach thee, that we draw thee full sore against our wills.*

3. *Then the piece of timber pardoned them.*

4. Mor. *This fable teacheth us, that we be not angry against them, that hurt us* against their wills.

151. Of the goodly Trees, and the ill-favoured one.

1. A *Great many trees grew together in the same place, being tall, streight, and free from knots, except one that was low, little and knotty, which the other used to* make a mocking stock on, *as being ill favoured and dwarfish.*

2. *The Owner of them being about to build an house in a place, gave order, they should all be fell'd except that which seemed likely to make the house unhandsome, by its shortness and ill favouredness.*

3. *When the rest were cut down, the ill favoured one said thus with its self, Nature, I will no more complain of thee, because thou hast bred me ill favoured, seeing I see such great dangers to hang over the heads of them that are fair.*

4. Mor. *This fable doth admonish us, that we be not sorry, that we are born unhandsom seeing handsomness hath oftentimes done many hurt.*

152. Of the Swan that sang at her death, and was blamed by the Stork.

1. T*He Swan being ready to die, was asked by the Stork, why she sung far more sweetly at her death, (which other living creatures do so much dread) than she had done in all her life, seeing she ought rather to be sad?*

2. *To whom the Swan said, Because I shall neither* be vexed any more with the care of seeking meat, *nor shall* I fear the snares of Fowlers.

3. Mor. *This fable admonisheth us, that we do not fear death, by which, all the miseries of this present life are cut off,*

149. *De Caponibus pinguibus & macro.*

1. VIr quidam complures capones in eodem *ornithoboſco* incluſos largo nutricaverat cibo, qui pingues effecti ſunt omnes præter unum, quem ut macilentum irridebant.

2. Dominus, *nobiles hoſpites lauto & ſumptuoſo excepturus convivio*, imperat coquo, ut ex his interimat coquatque quos pinguiores invenerit.

3. Hæc audientes *corpulenti*, ſeſe afflictabant, dicentes, Quantò præſtitiſſet nos macilentos eſſe?

4. *Mor.* Hæc fabula *in pauperum ſolamen* conficta eſt, quorum vita tutior eſt quàm divitum.

150. *De Trabe & Bobus eam trahentibus.*

1. TRabs *ulmea* de bobus conquerebatur, dicens, Ingrati, ego multo tempore meis vos frondibus alui; vos verò me nutricem veſtram per ſaxa & luta trahitis.

2. Cui boves, Gemitus ſuſpiriaque noſtra & ſtimulus quo pungimur, te doce e poſſunt, quòd te trahimus inviti.

3. Ignovit trabs.

4. *Mor.* Hæc nos docet fabula, nè in eos excandeſcamus, qui *non ſua ſponte* nos lædunt.

151. *De Arboribus pulchris & deformi.*

1. ARbores complures in eodem creverant loco, proceræ, rectæ, enodeſque, præter unam humilem, parvam, nodoſamque, quam ut deformem puſillamque cæteræ *ludibrio habere* ſolitæ erant.

2. Ædificaturus domum loco dominus, jubet omnes excidi, præter eam quæ brevitate & deformitate ſua ædificium indecorum redditura videbatur.

3. Cæteris exciſis, deformis hæc ſecum dicebat; De te non ampliùs querar Natura, quod me turpem genueris, cum formoſis tam magna videam imminere diſcrimina.

4 *Mor.* Hæc fabula nos admonet, nè doleamus nos natos eſſe deformes, cum multis formoſitas ſæpe nocuerit.

152. *De Cygno in morte canente, reprehenſo à Ciconia.*

1. CYgnus moriens interrogabatur à Ciconia, cur in morte, (quam cætera animalia adeò exhorrent) multò ſuaviores, quàm in omni vita, emitteret ſonos, cum potius mœſtus eſſe deberet.

2 Cui cygnus, quia, inquit, neque *cibi quærendi cura amplius cruciabor*, neque *aucupum laqueos extimeſcam.*

3 *Mor.* Hæc fabula admonet, nè mortem formidemus, qua omnes vitæ præſentis miſeriæ præciduntur.

153. Of the Woman that wailed for her dying Husband, and of her Mother that comforted her.

1. A *Mother comforted a woman, that was yet but young, whose Husband lay* a dying, *saying, Daughter, do not afflict thy self.* do not take on so very much; *for I have found thee another husband, a great deal handsomer than this, who will* quickly ease thee of thy want of thy former husband.

2. *But the woman,* not able to refrain her sorrow, (*as one that did ardently affect her husband*) *did not only* turn the deaf ear towards her mothers words, *but blamed the unseasonable mention of another husband.*

3. *But as soon as she saw her husband dead, amidst her tears and mourning she asked her mother, whether the young man was there, whom she said she would give her for a Husband.*

4. Mor. *This tale sheweth, how quickly women use to forget their love to their deceased husbands.*

154. Of a Woman that wept for her Lovers departure.

1. A Dishonest woman *wept sore for her sweet-heart, when he went away, whom she had pillaged of almost all his things.*

2. *And when a neighbour asked her, why she* wept so, and would not be comforted; *she said, I do not weep for his departure, but for the Cloak which I have left him.*

3. Mor. *This fable sheweth, that not the lovers, but their goods, are beloved by whores.*

155. Of the Flie, which sitting upon a Chariot, said she had raised a dust.

1. CHariots, *upon which there sate a flie, ran in a race.*

2. *And when there was a* very great dust risen, *both by the* trampling of the horses feet, *and* the rowling of the wheels, *the flie said,* What a mighty dust have I raised?

3. Mor. *This fable belongs to them, who, although they be cowardous,* endeavour to take other mens glory to themselves, by their brag-words.

156. Of the Eel that complained, that she was infested more than the Serpent.

1. A *N Eel asked a Serpent, Why seeing they were alike, and a kin, men should rather pursue her than him.*

2. *To whom the Serpent said, because men seldom hurt me, without danger.*

3. Mor. *This fable sheweth, that* they use less to be hurt, who revenge themselves.

153. *De Muliere, Virum morientem flente, & Parente eam consolante.*

1. MUlierem adhuc juvenem, cujus *vir animam agebat*, parens consolabatur, dicens, Nè te afflictes, *ne tantopere lugeas*, filia: alium enim virum tibi inveni, isto longè formosiorem, qui *prioris desiderium facile mitigabit.*

2. At mulier *doloris impatiens*, (ut *quæ maritum ardente amore prosequebatur*) non modò *verba parentis non admittebat*, sed intempestivam alterius mariti mentionem accusabat.

3. At ubi maritum defunctum videt, inter lachrymas & luctus parentem interrogat, an adsit juvenis ille quem sibi in virum dare velle se dixerat?

4. *Mor.* Fabula indicat, quàm citò defunctorum maritorum amor ex uxorum animo excidere soleat.

154. *De Muliere amatoris discessum flente.*

1. MUlier *impudica* amatorem suum abeuntem, quem omnibus fere rebus spoliaverat, multis lachrymis prosequebatur.

2. Interrogante autem eam vicina, cur ita *inconsolabiliter fleret*; Non decessum ejus, inquit, sed pallium, quod ei reliqui fleo.

3. *Mor.* Fabula indicat, Non amatores, sed eorum bona à meretricibus amari.

155. *De Musca, quæ quadrigis insidens. pulverem se excitasse dicebat.*

1. QUadrigæ in stadio currebant, quibus musca insidebat.

2. *Maximo* autem *pulvere*, tum *equorum pedum pulsu*, tum *rotarum volutatione, exorto*, dicebat musca, Quàm *magnam vim pulveris* excitavi!

3 *Mor.* Hæc fabula ad eos spectat, qui, cum ignavi sunt, *alienam tamen gloriam suis magnificis verbis in se transferre conantur.*

156. *De Anguilla conquerente, quod magis quam Serpens infestaretur.*

1. ANguilla interrogabat serpentem, quare cùm similes essent atque cognati, homines tamen se potius quam illum insequerentur.

2. Cui serpens, Quia rarò, inquit, me lædunt impune.

3. *Mor.* Hæc fabula indicat, *minus lædi solere, qui sese ulciscuntur.*

157. Of the Ass, the Ape, and the Mole.

1. *When the Ass complained, that he wanted horns, and the Ape, that she wanted a tail, the Mole said, hold you your tongues forasmuch as ye may see me* blind.

2. Mor. *This fable belongs to them who are not content with their condition; who, if they did but consider* other mens misfortunes, *would* more patiently endure *their own.*

158. Of the Seamen that implored the help of Saints.

1. *A Sea man, that was* overtaken with a suddain and black storm *in the Sea, said to the rest of his fellows, that implored the help of divers Saints, Ye know not what ye ask.*

2. *For, before that those Saints can go to God for our deliverance, we shall be* overborn with this storm, *that hangs over our heads.*

3. *I think therefore we had best flie to him, who will be able to deliver us from so great evils,* without the help of another.

4. *When therefore they had called upon* God Almighty's help, the storm presently ceased.

5. Mor. *This fable sheweth, Where the help of one that is more able can be had we must not flie to them that are weaker.*

159. Of the Fish, that leaped out of the Frying-pan into the hot Coals.

1. *The Fish being yet alive, were fried in a frying-pan, with* scalding hot oyl; *whereof one said, Brethren, let us go away hence, lest we perish.*

2. *Then they,* leaping all at once out of the frying pan, fell upon the burning hot Coals.

3. *When therefore they* felt the more smart, *they condemned the counsel which they had taken saying,* By how much a more cruel death do we now die?

4. Mor. *This fable teacheth us, so to avoid present dangers, that we fall not into greater.*

160. Of the four-footed Beasts, that *made a League* with the Fish against the Birds.

1. *The four footed beasts, when war was proclaimed against them by the birds,* made a league *with the fish, that by their help they might defend themselves from the fury of the birds.*

2. *But when they expected their desired succours, the fish said,* They *could not come to them by land.*

3. Mor. *This fable adviseth us, that* we should not make them our allies, *who,* when need is, cannot come at us.

157. *De Asino, Simia & Talpa.*

1. COnquerenti Asino quod cornibus careret, Simia verò quòd cauda sibi deesset; Tacete, inquit Talpa, cum me *oculis captam* esse videatis.

2. *Mor.* Hæc fabula ad eos pertinet, qui non sunt sua sorte contenti; qui, si *aliorum infortunia considerent, æquiore animo tolerarent sua.*

158. *De Nautis, Sanctorum auxilium implorantibus.*

1. NAuta quidam in mari *subita & atra tempestate deprehensus*, cæteris ejus sociis diversorum divorum auxilium implorantibus, Nescitis, inquit, quid petatis.

2. Ante enim quàm Sancti isti ad Deum, pro nostra libertate se conferant, hac *imminentt procella obruemur.*

3. Ad eum igitur confugiendum censeo, qui absque *alterius adminiculo* à tantis malis nos poterit liberare.

4. Invoca o igitur *Dei omnipotentis auxilio illico procella cessavit.*

5. *Mor.* Fabula indicat, Ubi potentioris auxilium haberi potest, ad imbecilliores non confugiendum.

159. *De Piscibus, è sartagine in prunas desilientibus.*

1. PIsces adhuc vivi in sartagine *ferventi oleo* coquebantur: quorum unus, Fugiamus hinc, fratres, inquit, nè pereamus.

2. Tum *omnes pariter è sartagine exilientes, in ardentes prunas deciderunt.*

3. *Majore* igitur *dolore affecti*, damnabant consilium, quod ceperant, dicentes, *Quanto atrociori nunc morte perimus?*

4. *Mor.* Hæc nos admonet fabula, ut ità præsentia vitemus pericula nè incidamus in graviora.

160. *De Quadrupedibus*, societatem *adversus aves cum piscibus* ineuntibus.

1. QUadrupedes, cum bellum sibi ab avibus esset indictum, cum piscibus *fœdus ineunt*, ut eorum auxilio se ab avium furore tuerentur.

2. Cum autem optata expectarent auxilia, pisces negant se per terram ad eo accedere posse.

3. *Mor.* Hæc nos admonet fabula, nè eos nobis *socios faciamus*, qui, *cum opus sit nobis adesse non possunt.*

161. Of the covetous Ambassadour, that beguiled the Trumpeters.

1. A *Certain covetous person, being sent Ambassadour for his Country, came into another City, upon whom the Trumpeters readily waited, that they might fill his ears with the sound of their Trumpets, and* their own pockets with his Money.

1. *To whom he sent word,* That it was now no time for musick: *that* he was in great mourning and sorrow, *because his Mother was dead.*

7. *The Trumpeters then being* frustrated of their expectation, *went away sorrowful.*

4. *A friend of the Ambassadours hearing of his mourning, comes to him to visit him, and to comfort him, and* askes him, How long his mother had been dead?

5. It is now forty years ago, *quoth he.*

6. *Then his friend when he understood the Ambassadours* witty put off, laughed heartily.

2. Mor. *This fable* belongs to covetous men, *who* strive with all their skill to save their money.

162. Of a man that *came to a Cardinal* that was newly created, *to bid him joy.*

1. A Notable merry conceited and jesting fellow, *hearing that his friend was* preferred to the dignity of a Cardinalship, came to him to bid him joy.

2. *Who being* puft up with honour, *and* loath to own his old friend, asked him, who he was?

3. *To whom he, as he was ever ready to bring out his jests, said,* I am sorry for you, *and others that come to such honours as this.*

4. *For as soon as ye have* got such places of preferment, *ye lose your sight, your hearing, and other senses, so as ye* can no more discern your old friends.

5. Mor. *This fable noteth them, that* being highly promoted, sleight their old acquaintance.

163. Of a Youth, that mocked at an old Mans crookedness.

1. A *Young fellow, having espied an old man* crooked like a bow that is bent, *asked him if he would sell him a bow?*

2. *To whom he made answer,* Hast *thou any need to lose thy mony?*

3. *For,* if thou come to my age *Nature will afford thee a Bow without mony.*

4. Mor. *This fable sheweth, that* the infirmities of old age, *which no body can avoid by living, are not to be laughed at.*

194 Of an old Man, that married a young Girl.

1. A *N indiscreet man being* above threescore and ten years of age, *who* till that time *had* continued a batchelour, *had* married a young girl.

2. *To whom, when he could not pay what was due, he used to say, How badly have I disposed of my life?*

3. *For*

161. *De Legato avaro, tubicines decipiente.*

1. QUidam avarus pro patria Legatus, in aliam urbem profectus erat, cui tubicines præsto affuerunt, ut illius aures tubarum clangore, *loculos* autem *suos pecuniâ implerent.*

2. Quibus ille renunciari jubet, *non esse nunc locum cantibus, se in summo luctu & mœrore constitutum*; matrem enim suam obiisse.

3. Tubicines autem *spe frustrati* & mœsti abeunt.

4. Amicus quidam legati audiens luctum, ad eum visendum consolandumque accedit *interrogatque quamdudum mater ejus obiisset?*

5. *Quadraginta jam anni sunt*, inquit.

6. Tunc amicus, intellectâ legati *stropha, in risum effusus est.*

7. *Mor.* Hæc fabula *ad avaros facit*, qui *omni arte student conservare pecuniam.*

162. *De viro, qui* ad Cardinalem *nuper creatum*, gratulandi gratiâ, accessit.

1. *VIr quidam facetus admodum, & urbanus* audiens amicum suum *ad Cardinalatus dignitatem adsumptum*, ad eum *gratulandi gratia accessit.*

2. Qui *honore tumidus, amicum veterem agnoscere dissimulans* quisnam esset, interrogabat.

3. Cui ille, (ut erat ad jocos promptus) *Misereſco*, inquit, *tibi* cæterisq; qui ad hujusmodi honores perveniunt.

4. Quamprimum enim *dignitates* ejusmodi estis *assecuti*, visum, auditumq; & cæteros sensus ità amittitis, ut *pristinos amicos amplius non dignoscatis.*

5. *Mor.* Hæc fabula eos notat, qui *in altum sublati, veteres despiciunt amicitias.*

162. *De Juvene, senis curvitatem irridente:*

1. JUvenis quidam conspicatus senem *in arcus tensi similitudinem curvum* interrogavit, An sibi arcum vellet vendere?

Cui ille, Ecquid est tibi opus pecuniam amittere?

2. Si enim *ad meam perveneris ætatem*, ablq; pecunia arcum tibi natura concedet.

3. *Mor.* Hæc fabula indicat, minimè irridenda *vitia senilis ætatis*, quam nemo vivendo effugere potest.

164. *De Sene, puellam in uxorem accipiente.*

2. *VIr quidam imprudens exacto septuagesimo vitæ anno puellam duxerat in uxorem* qui *ad id tempus in cælibatu permansisset.*

2. Cui cum debitum solvere non posset, dicere solebat; Quam malè vitam meam disposui?

3. Juveni

3. *For, I wanted a wife when I was young, and now that I am old,* I am wanting *to a wife.*

4. Mor. *This fable implyeth, that* all things must be done in their season.

165. Of the Eagle and the Magpie.

1. A *Magpie petitioned the Eagle, that he would entertain her amongst his familiars, and those of his household;*

2. *Seeing she deserved it both for the fineness of her body, and for* the nimbleness of her tongue, to dispatch his errands.

3. To whom *the Eagle made answer, I should do this, but that I am afraid, lest thou shouldest blab abroad by thy talkativeness,* all the things that are done under my roof.

4. Mor. *This fable adviseth us that* tell-tales *and* pratlers *are not to be kept in our house.*

166. Of the Thrush, that made friendship with the Swallow.

1. T*He Thrush boasted, that she had* made a League of friendship *with the* Swallow.

2. To whom *his dam said, Thou art a fool, son, if thou think thou canst live with her, seeing ye both use to go to several places.*

3. *For thou art delighted in cold places, and she in warm places.*

4. Mor. *We are advised by this fable, that we do not make those our friends, whose course of life differeth from ours.*

167 Of the Country-man and the Mouse.

1. T*Here was a Countryman that was very poor, but withal so* full of his jests, *that he would not forget his* natural jesting humour, *so much as in a time of calamity.*

2. *He when he saw his farm house so burning by fire, that was by chance cast into it, that he thought he should never by any means be able to quench the fire, stood looking sadly upon the house on fire.*

3 *In the mean time he espyed a mouse, which coming out of the Farm house, avoided the danger as fast as ever she could.*

4. *The Countryman, having* forgot his losses, *ran, and catching up the mouse,* threw her into the middle of the fire, *saying,*

5. *Thou ingrateful living Creature, thou hast dwelt with me in time of prosperity; and now, because my fortune is changed, thou hast forsaken my farm house.*

6. Mor *This fable sheweth, that* they are not true friends, who, when fortune smiles upon thee, stick to thee; but when all is not well, run fast away.

168 Of a rich Man and his Servant.

1. T*Here was a rich man, that had a Servant of a dull wit, whom he used to name the King of Fools.*

2. *He being somewhat often vexed at these words,* resolved to come even with his Master.

For,

3. Juveni enim mihi uxor deerat; nunc autem senex desum uxori.
4. *Mor.* Hæc fabula innuit, *omnia suo tempore peragenda.*

165. *De Aquila & Pica.*

1. PIca aquilam rogabat, ut se inter suos familiares & domesticos acciperet:
2. Quando id meretur, cùm corporis pulchredine, tum *ad mandata peragenda linguæ volubilitate.*
3. Cui aquila, Hoc facerem, respondit, ni vererer, nè *quæ intra tegulam fiant*, tuâ loquacitate cuncta efferres.
4. *Mor.* Hæc fabula monet, *linguaces & garrulos* domi non habendos.

166. *De Turdo amicitiam cum Hirundine ineunte.*

1. GLoriabatur turdus, se *amicitiam contraxisse* cum hirundine.
2. Cui mater, stultus es, fili, inquit, si credis cum ea posse convivere; cum uterque vestrum diversa soleant appetere loca.
3. Tu enim frigidis, illa tepidis delectatur locis.
4 *Mor.* Hac monemur fabella, ne eos nobis faciamus amicos, quorum vita à nostra dissentit.

167. *De Rustico & Mure.*

1. RUsticus quidam erat admodùm pauper: sed *adeo facetus*, ut nè calamitatis quidem tempore *nativi leporis* oblivisceretur.
2. Is, cum villam suam casu igne injecto ità ardentem videret, ut aliquo modo ignem extinguere posse diffideret, mœstus spectat incendium.
3. Interim cernit murem quendam, qui villa egressus periculum quàm ocyssimè fugiebat.
4. *Oblitus damnorum* rusticus eucurrit. & murem corripiens, illum *in medium jecit incendium*, dicens,
5. Ingratum animal, tempore felicitatis mecum habitasti; nunc quia fortuna mutata est villam meam deseruisti.
6. *Mor* Fabula indicat, eos *non esse veros amicos, qui arridente fortuna à latere tuo non discedunt*; *turbata* autem *præcipiti abeunt cursu.*

168. *De Divite quodam & Servo.*

1. VIr erat dives, servum habens tardi ingenii, quem Regem stultorum solebat nuncupare.
2. Ille his verbis sæpius irritatus, *statuit hero par referre.*

3. Semel

3. *For, one time as he turned to his Master he said, I would I were the King of Fools.*

4. *For, there should no Empire in the world be more large than mine; and you also should be under my command.*

5. Mor. *The fable signifieth, that all places are full of fools.*

169. Of the City-dogs, that pursued the Country-dog.

1. A *Many City-dogs pursued a Country-dog, full-speed, which he ran away from, a long while together, and durst* not fight again.

2. *But when he turned again to them that pursued him, and stood still, and begun also* to shew his teeth, *they all stood still as well as he, and none of the City-dogs durst come near him.*

3. *Then* a General of an Army, *who by chance was there, turning towards his Souldiers, said;*

4. Mor. *Fellow souldiers this sight puts us in mind, that we should not run away, seeing we see greater dangers are readier to light upon them that run away, than them that fight again.*

170. Of an old Woman, that blamed the Devil.

1. M*En, for the most part, when any misfortune hath befallen them,* through their own default, *will lay the blame upon fortune or the devil, to excuse themselves,* thus do all men favour themselves.

2. *The Devil taking this ill, when he saw an old woman getting up into a tree, out of which he had foreseen that she would fall, and lay the blame on him, said to witnesses that he had got;*

3. *See that old woman that is getting up into a tree, without any advice of mine, whence I see beforehand, that she is likely to fall.*

4. *Bear witness that I have not perswaded her, that she should climb into it with her shoes on.*

5. *Presently the old woman fell down and when they asked her, why she got up into the tree with her shoes on, she said, Because the Devil forced me.*

6. *Then the Devil, having brought witnesses proved, that the old woman did it without his Counsel*

7. Mor. *This fable sheweth that men do not deserve pardon, who blame fortune or the Devil, when they sin voluntarily.*

171. Of the Tortoise and the Frogs.

1. A *Tortoise having seen the frogs, which lived in the same pool, to be so light and nimble, that they could readily leap whither they listed, and* jump a very great way, *blamed Nature because it had bred him a slow Creature, and hindred with a very big burden, so that he could not readily move himself, and that he was continually born down with a great weight upon him.*

2. *But when he saw the frogs to become a prey to the eels, and to be apt to be hurt by every bodie, how little soever it never so little a one, being somewhat cheered, he said.*

3. *How much better is it to bear a burden, by which I am defended against all blows, than to undergo so many perils of death?*

4. Mor. *This tale sheweth, that we should not take Nature's gifts in bad part,*

which

3. Semel enim in herûm conversus, utinam, inquit, rex stultorum essem.

4. In toto enim terrarum orbe, nullum meo latius esset imperium, & tu quoque meo subesses imperio.

5. *Mor.* Fabula significat, omnia plena esse stultorum.

169. *De Canibus Urbanis, Villaticum insequentibus.*

1. CAnes complures urbani quendam villaticum præcipiti insequebantur cursu, quos diu ille fugit, *nec repugnare ausus est.*

2. At ubi ad insequentes conversus substitit, & *dentes* ipse quoque *ostendere* cæpit, omnes pariter substiterunt, nec aliquis urbanorum appropinquare audebat.

3. Tunc *imperator exercitus*, qui forte ibi aderat, ad suos conversus milites;

4. *Mor.* Commilitones, inquit, hoc spectaculum nos admonet, nè fugiamus, cùm præsentiora fugientibus, quam repugnantibus, videamus imminere pericula.

170. *De Anu, Dæmonem accusante.*

1. VOlunt homines ut plurimùm, (quando *sua culpa* aliquid sibi acciderit adversi) in fortunam, vel in dæmonem culpam conferre, ut se crimine exuant; *adeo omnes sibi indulgent.*

2. Hoc dæmon ægre ferens, cum videret anum quandam, arborem ascendentem, ex quâ illam ruituram, & in se culpam collaturam præviderat, ascitis testibus dixit;

3. Videte anum illam absque meo consilio arborem ascendentem, unde eam casuram esse prospicio.

4. Estote mihi testes, me ei non suasisse, ut soleata illam arborem ascenderet.

5. Mox anus cecidit, & cùm interrogarunt, cur soleata arborem ascendisset, Dæmon, inquit, me impulit.

6. Tunc dæmon, adductis testibus, probavit id ab anu absq; suo factum esse consilio.

7. *Mor.* Fabula indicat homines minime venia dignos, qui cum libere peccent, fortunam vel dæmonem accusant.

171. *De Testudine & Ranis.*

1. TEstudo conspicata ranas, quæ in eodem stagno pascebantur, adeò leves, agiles que, ut facile quolibet prosilirent, & *longissime salirent*, naturam accusabat, quod se tardum animal, & maximo impeditum onere procreasset, ut neque facile se movere posset, & magna assidue mole premeretur.

2. At ubi vidit ranas anguillarum escam fieri, & cujuscunq; vel levissimo ictui obnoxias, aliquantum recreata, dicebat.

3. Quanto melius est onus, quo ad omnes ictus munita sum, ferre, quam tot mortis subire discrimina?

4. *Mor.* Hæc fabula indicat, ne ægre feramus dona naturæ, *quæ majori*

nobis

which oftentimes are more for our good, than we can be able to imagin.

172. Of the Dormise, that would grub up an Oak.

1. *THe Dormise resolved to grub up an Oak (being a tree that bears acorns) with their teeth; that they might have their meat the readier, lest they should be forced to climb up and down so often for a living.*

2. *But one of them, which* was far more antient, more experienced, and more discreet than the rest *affrighted them from it, saying.*

3. *If we shall now kill her who nourisheth us, who shall afford us and our posterity sustenance, in time to come?*

4. Mor *This fable sheweth that a wise man ought not only to look at things present, but also to foresee long beforehand things to come.*

173. Of the Dog and his Master.

1. *ONe having a dog, fed him always with his own hands, and let him loose when he was tyed that the dog might love him the more.*

2. *But he gave order, that his man should tie him up, and beat him that he himself might seem to do the good turns, but his man the bad turns towards him.*

3. *Now the dog taking it unkindly, that he was every day tyed up and beaten, ran away; and when his Master blamed him, as one that was ingrateful and unmindful of so great kindnesses, because he had run away from him, of whom he had ever been cheloved and fed but never tyed up nor beaten, he answered,*

4. *That which your man doth at your bidding, I think is done by you.*

5. Mor. *This fable sheweth, that they are to be accounted evil doers, that have been the cause of ill turns.*

174 Of the Birds that feared the Beetles.

1. *THe birds were mightily afraid lest the Beetles, whom they had heard to have made an abundance of bullets on a dunghil, with a great deal of labour should kill them with a Cross bow.*

2 *Then said a Sparrow, Do not ye fear.*

3. *For, how shall they be able to shoot bullets against us that flie in the air, seeing* they can scarce drag them along the ground, with much heaving and lifting.

4. Mor. *This fable admonisheth us, that we should not fear the wealth of those enemies, whom we see to want wit.*

175 Of the Bear and the Bees.

1. *A Bear being stung by a Bee, was so enraged, that* he tore all the hives in pieces, *in which the Bees made their honey, with his paws.*

2. *Then all the bees, as soon as ever they saw their houses to be pulled down, their maintenance to be taken away, and their young ones to be killed,* making a head *set upon the bear with their stings, and almost killed him.*

3. *Who being* with much ado got out of their power, *said with himself,*

4. *How much better were it to endure the sting of one bee than to raise up so many enemies against me by my chasing?*

4. Mor. *This fable implyeth, that it is far better sometimes to* endure the injury *of*

nobis commodo sape sunt, quam nos intelligere valeamus.

172. *De Gliribus quercum eruere volentibus.*

1. GLires quercum arborem glandiferam, dentibus eruere destinaverunt; quò paratiorem haberent cibum, ne victûs gratia toties ascendere, & descendere cogerentur.

2. Sed quidam ex his, *qui ætate & usu rerum ac prudentia cæteris longe anteibat*, eos absterruit, dicens:

3. Si nutricem nostram nunc interficiemus, quis *futuris annis* nobis ac posteris alimenta præbebit?

4. *Mor.* Fabula hæc monet, virum prudentem debere non modò præsentia intueri, verùm etiam futura longè prospicere.

173. *De Cane & Hero.*

1. CAnem quidam habens, quo magis ab illo diligeretur, semper eum suis pascebat manibus, ligatumque solvebat.

2. Ligati autem, & verberati jubebat à servo: ut beneficia à se, maleficia autem à servo in illum viderentur esse collata.

3. Ægrè autem ferens canis se assidue ligari, verberarique, aufugit; & cum increparetur à domino ut ingratus, & tantorum beneficiorum immemor, qui à se fugisset, à quo semper dilectus pastusque fuisset, ligatus autem verberatusque nunquam, respondit.

4. Quod servus tuo jussu facit, à te factum puto.

5. *Mor* Hæc Fabula indicat, eos malefactores habendos, qui maleficiorum causa fuere.

174. *De Avibus Scarabæos timentibus.*

1. MAgnus timor aves incesserat, nè Scarabæi *arcu pilari* eas occiderent; à quibus magnam pilarum vim in sterquilinio summo labore fabricatam audierunt.

2. Tunc passer, Nolite, inquit, expavescere.

3 Quomodo enim pilas in nos per aera volantes jacere poterunt, cum eas *per terram magno molimine vix trahant.*

4 *Mor.* Hæc fabula nos admonet, nè hostium opes extimescamus, quibus deesse videmus ingenium.

175. *De Urso & Apibus.*

1. URsus ictus ab ape tanta ira percitus est, ut *alvearia*, in quibus apes mellificaverunt *tota* unguibus *discerperet.*

2. Tunc apes universæ, cum domos suas dirui, cibaria auferri, filios nec ari viderent, *facto impetu* aculeis ursum invadentes penè necavere.

3. Qui *ex earum manibus vix elapsus secum* dicebat;

4. Quanto melius erat, apis unius aculeum tolerare, quàm tot in me hostes mea iracundia concitare?

5 *Mor.* Hæc fabula innuit, longè melius interdum esse *injuriam* unius

one, than, whilst we have a desire to punish one, to get our selves many enemies.

176. Of the Fowler, and the Chaffinch.

1. THe Fowler had spread nets for birds, and had scattered store of meat for them, in a void place; yet, he took not the birds that came to feed, because he thought they were but a few.

2. Which, when they had fed, and flown away, others came to feed, which also by reason of their paucity, he cared not to take.

3. This course being kept for a whole day together, & some coming and, others going, whilst he always looked for a greater prey; at last it began to draw towards night.

4. Then the fowler having lost his hope of taking many, when now it was time to give over, as he drew up his nets caught one Chaffinch only which unhappy bird had tarried in the void place.

5. Mor. This fable sheweth, that they that will catch all things, are oft times scarce able to catch a few things.

177. Of the Souldier, and the two Horses.

1. A Souldier having a very good horse, bought another, nothing at all so good as he, which he kept more choicely, than the former.

2. Then saith the horse thus to the former, Why doth my Master look more carefully after me than thee, seeing I am not to be compared to thee, neither in fineness, nor strength, nor swiftness.

3. To whom the other horse said, This is the nature of men, to be always more kind to new guests.

4. Mor. This fable sheweth the madness of men, who are wont to prefer new things before old, though they be the worse.

178. Of the Swine, and the Dog.

1. A Swine mocked a Spaniel, which whined, and wag'd the tail at his Master, who had taught him with many blows and lugs by the ears, to set birds,

2. To whom the dog said, Thou knowest not, thou fool, thou knowest not, what I have got by those blows.

3. For, by means of them, I eat the most delicate flesh of Partridges and Quails.

4. Mor. This fable admonisheth us, not to take our Master's blows unkindly, which use to be an occasion of many good things to us.

179. Of the Log, that blamed the Oxen's slowness.

1. A Piece of timber, which was carried in a wain, blamed the Oxen, as if they were slow, saying, Run, slow back: for ye carry but a light load.

2. To whom the Oxen answered, Thou mockest us, not knowing what punishment attends thee.

3. For, we shall presently lay down this load, and then thou shalt be made to bear, until thou beest broken.

4. The log was sorry, and durst not jeer the oxen any more.

5. Mor.

sustinere, quàm dum unum punire volumus, *multos* nobis inimicos comparare.

176. *De Aucupe, & Fringilla.*

1. AUceps *tetenderat volucribus retia, largamque* illis in area effuderat *escam*, pascentes tamen aves non capiebat, quia *sibi videbantur paucæ*
2. Quibus pastis, ac avolantibus, aliæ pastum adveniunt, quas quoque propter paucitatem *capere neglexit.*
3. Hoc *per totum diem* ordine servato, ac *aliis advenientibus, aliis abeuntibus*, illo semper majorem prædam expectante, tandem adversperascere cœpit.
4. Tunc auceps amissâ spe multas capiendi, cum jam *tempus* esset *quiescendi*, attrahens retia, unam tantùm fringillam, quæ infelix in area remanserat, cepit.
5. *Mor.* Hæc fabula indicat, qui omnia comprehendere volunt, sæpe pauca vix capere posse.

177. *De Milite, & duobus Equis.*

1. MIles, equum habens optimum. emit alium *nequaquam illi bonitate parem*, quem *multo diligentius* quàm priorem nutriebat.
2. Tunc priori sic ait, Cur me dominus quam *te impensius curat*? cum tibi neq; pulcritudine, neque robore, neque velocitate comparandus sim.
3. Cui ille, *Est hæc*, inquit, *hominum natura, ut semper in novos hospites benigniores sint.*
4. *Mor.* Hæc fabula indicat hominum amentiam, qui *nova*, etiam si deteriora sint, solent *veteribus anteponere.*

178. *De Sue, & Cane.*

1. SUs irridebat *canem odorisequum*, qui *domino murmure, & cauda adulabatur*, a quo *artem aucupatoriam* multis verberibus, *auriumque vellicationibus* fuerat *instructus.*
2. Cui canis, Nescis, inquit, insane, nescis, quæ ex verberibus illis sum consecutus,
3. Per ea enim *suavissimis perdicum coturnicumque carnibus vescor.*
4. *Mor.* Hæc fabula nos monet, nè *iniquo feramus animo præceptorum verbera*, quæ multorum bonorum causa esse consuevere.

179. *De Trabe, Boum pigritiam increpante.*

1. TRabs quæ curru vehebatur, boves ut *lentulos* increpabat, dicens, *Currite pigri, Onus* enim *leve portatis.*
2. Cui boves, Irrides nos, respondérunt, *ignara quæ te pœna maneat.*
3. Onus hoc nos citò deponemus, tum autem *tu quoad rumparis, sustinere cogeris*
4. Indoluit trabs, nec amplius boves *convitiis lacessere* ausa est.

5. Mor. *This fable adviseth any one, not* to insult over others calamities *seeing he himself may be made liable to greater.*

180. Of the Linnet, and the Boy.

1. A *Linnet being asked by a Boy,* that had made much of her, *and fed her with dainty and store of meat, why she, being got out of the cage, would not return again, said, That I may feed myself at my own pleasure, and not at thine.*

2. Mor. *This fable sheweth, that* liberty of life is to be preferred, before all delights.

181. Of the Jester, and the Bishop.

1. A *Jester coming to a Bishop (that was rich indeed, but covetous withall)* on new years day, *ask'd him* a Piece for a new years-gift.

2. *The Prelate said,* The fellow was mad, to think, *so much mony would* be given him for a new-years gift.

3. *Then the Jester began to beg* a shilling.

4. *But when he said, he thought this too much too, he intreated him to bestow upon him but* a brass farthing.

5. *But when* he could not wring so much as this out of the Bishop, *he said* Reverend Father, *do but bestow your blessing upon me for a new years gift.*

6. *Then said the Bishop,* Kneel down, *son, that* I *may bless thee.*

7. *But I, quoth the* Jester, *will have none of that thy so cheap blessing.*

8. *For,* if it were worth a brass farthing, *thou wouldst certainly never give it me.*

9. Mor. *This fable was made against those Bishops and Priests, that esteem riches and wealth more, than all the sacred rites and mysteries of the Church.*

182. Of the Howpe, that was unworthily preferred.

1. A *Lmost all the birds, being invited to the Eagle's wedding,* took it ill, *that the* Howpe *was preferred before the rest, because* she had a fine crown, *and was* decked with changeable coloured feathers; *whereas she always used to nest'e amongst dung and filth.*

2. Mor. *This fable* reproveth their folly, *who in honouring men, are more* to mind the fineness of their cloaths, and bravery of their beauty, *than their vertues and manners.*

183. Of the Priest, and the Pears.

1. A *Greedy Priest travelling forth of his country to a wedding, to which he was invited, found a heap of pears by the way, whereof he medled not so much as with one, although he was very hungry.*

2. *But rather making a scorn of them, he* pist upon them.

3. *For he was vext, that such meat as this should be offered him upon the way who was going to dainty chear.*

4. *But when upon the way he met with* a brook *grown so* big with rain, *that, he could not pass it, without the hazard of his life, he resolved to return home again.*

5. *And returning fasting,* he was so very hungry, *that unless he had eaten those*

pears

5. Mor. Hæc fabula quemlibet monet, nè *aliorum insultet calamitatibus*, cùm ipse possit majoribus subjici.

180. *De Cardvele, & Puero.*

1. CArduelis avis interrogata à puero, *à quo in deliciis habita.* & suavibus & largis cibis nutrita fuerat; cur caveâ egressa, regredi nollet: Ut meo, inquit, me arbitratu, non tuo pasce e possim.

2. *Mor.* Hæc fabula indicat, *vitæ libertatem cunctis deliciis anteponendam.*

181. *De Scurrâ, & Episcopo.*

1. SCurra quidam *Calendis Januarii* ad Episcopum quendam, divitem quidem sed avarum, accedens, *numisma aureum strenæ nomine* petiit.

2. Antistes *insanire hominem* dixit, *qui crederet* tantam pecuniam *sibi in strenam dari.*

3. Tunc scurra *nummum argenteum* efflagitare cœpit.

4. Se cum ille hoc quoque nimium sibi videri diceret, *æreum quadrantem*, ut saltem sibi traderet, orabat.

5. Sed cùm *nè hunc quoque posset ab Episcopo extorquere*; Reverende, inquit, pater, saltem benedictione tuâ me pro strenâ imperti.

6. Tunc Episcopus, Flecte, inquit, genua, fili, ut te benedicam.

7. At ego, inquit scurra, benedictionem istam tuam tam vilem nolo.

8. Si enim *nummum æreum valeret*, eam mihi nunquam prefectò concederes.

9. *Mor.* Hæc fabula contra eos Episcopos & Sacerdotes confecta est, qui divitias & opes pluris faciunt, quam cuncta Ecclesiæ sacra atque mysteria.

182. *De Upupa, indignè honorata.*

1. INvitatæ ferè omnes aves ad Aquilæ nuptias, *indignè ferebant upupam* cæteris præferri, quia *coronâ insignis esset*, & *versicoloribus pennis ornata*, cùm semper inter stercora & sordes solita esset volutare.

2. *Mor.* Hæc fabula *stultitiam eorum arguit* qui in hominibus honorandis potius *vestium nitorem, præstantiamque formæ*, quàm virtutes moresq; soleant *attendere.*

183. *De Sacerdote, & Pyris.*

1. SAcerdos quidam gulosus extra patriam ad nuptias proficiscens, ad quas fuerat invitatus, reperit in itinere pyrorum acervum; quorum nè unum quidem attigit, quamvis *magnâ affectus fame.*

2. Quin potius ea ludibrio habens, *lotio conspersit.*

3. Indignabatur enim hujusmodi cibos sibi in itinere offerri qui ad lautas accedebat epulas.

4. Sed cum in itinere *torrentem* quendam ita *imbribus auctum* offendisset, ut sine vitæ periculo eum transire non posset, domum redire constituit.

5. Revertens autem jejunus, *tantâ est oppressus fame*, ut nisi pyra illa quæ

pears, which he had pissed upon (seeing he found nothing else) he had been famished.

6. Mor. *This fable teacheth us, that nothing is to be scorned, seeing* there is nothing so vile and base which may not be useful sometimes.

184. Of the Mule, and the Horse.

1. A *Mule espying a Horse that was* fine, with his gold bridle and saddle, *and* covered with purple trappings, *was* ready to burst with envy, *conceiving him to be happy, that continually* ate very good meat, *and was* handsomly clad: *but that himself was unhappy in comparison of him, who being born down with* pack saddles, not very well smoothed, *was forced* to bear very great burdens *every day.*

2. *But when he saw the horse returning from a Battle,* to have many wounds, *he called himself happy in comparison of his calamity, saying, That it was far better* to get a hard living by daily labour, *and* to be beggerly attired, *than after very good & delicate feeding, & so great deckings,* to undergo peril of death.

3. Mor. *This fable teacheth, that we must not envy Kings and Princes, because they* abound in riches and wealth, *seeing we may see their life to be subject to far more dangers, than poor mens are.*

185. Of the Hog, and the Horse.

1. A *Hog espying* a War horse *that went* armed all over *to a battle, said, Thou fool,* whither dost thou make so much haste? *for thou shalt perhaps die in the battle.*

2. *To whom the* Horse *made answer, A knife shall take away thy life from thee,* being fed amongst dirt and filth, *when thou shalt have* done nothing worthy commendations; *but glory shall attend my death*

3. Mor. *This fable implieth that it is more commendable* to die, having done some brave exploits, *than* to live long, after a base fashion.

186. Of the Tanner, that bought of a Hunter the skin of a Bear, that was never yet caught.

1. A *Tanner coming to a Hunter, bought of him the skin of a Bear, and* laid down money *for it.*

2. *He said, he had not a Bear's skin* for the present, *but that he was* to go *the next day* a hunting, *and* promised, that when he had killed the Bear, he would let him have his skin.

3. *The Tanner going with the Hunter into the wood,* for his minds sake, got up into a very high tree, *that, from thence he might see the fight of the Bear and the Hunter,*

4. The *Hunter* came boldly *to the Cave, where the Bear lurked, and having put in his dogs forced him to come out; which, after he had avoided the Hunters thrust,* threw him all along upon the ground.

5. *The Hunter, knowing that this wild beast* did not prey upon dead carcasses, stopping his breath, counterfeited himself dead.

6. *When the Bear,* smelling with his nose, put to him, *could not perceive him to breathe, either at the nose, or at the breast,* he went his way from him.

7. *When the Tanner saw, that the wild beast was gone away, and* that there

was

urina conspersérat, comedisset, cùm aliud non inveniret, *extinctus fuisset.*

6. *Mor.* Hæc fabula monet, nihil esse contemnendum, cùm *nihil sit tam vile & abjectum, quod aliquando usui esse non possit.*

184. *De Mulo & Equo.*

1. MUlus conspiciens equum *aureo fræno, ephippioque insignem,* & *purpureis opertum phaleris, rumpebatur invidia,* illum beatum reputans qui continuè *optimis vesceretur cibis,* & *decoro amiciretur ornatu*; se autem præ illo infelicem, qui *clitellis male dolatis* oppressus, quotidie *maxima onera ferre* cogeretur.

2. At ubi vidit equum è pugnâ redeuntem, *multis affectum vulneribus,* præ illius calamitate se felicem appellabat, longè melius esse dicens, *Quotidiano labore durum victum quæritare,* & *turpiter vestiri,* quàm post optimos & delicatos cibos, & tantos ornatus, *mortis adire discrimina.*

3. *Mor.* Hæc fabula monet, regibus & principibus minimè invidendum, quia *divitiis & opibus abundent,* quum vitam eorum longè pluribus periculis quàm pauperum, videamus esse subjectam.

185. *De Porco & Equo.*

1. POrcus conspiciens *equum bellatorem*, qui *cataphractus* ad pugnam prodibat; Stulte, inquit, *quo properas?* In pugna enim fortasse morieris.

2. Cui equus, Tibi *inter lutum sordesq; impinguato,* quum *nihil dignum laude gesseris,* cultellus adimet vitam; mortem vero meam comitabitur gloria.

3. *Mor.* Hæc fabula innuit, honestius esse *rebus præclare gestis occumbere* quam *vitam turpiter actam protrahere,*

186. *De Coriario, emente pellem ursi à Venatore nondum capti.*

1. COriarius ad venatorem accedens, emit ab eo pellem ursi, *pecuniamque* pro ea *protulit.*

2. Ille sibi *in præsentia* pellem ursi non esse. cæterùm postridie *venatum profecturum*; *ursoque interfecto, pellem illius ei se daturum profitetur.*

3. Coriarius *animi gratia cum* venatore in sylvam profectus, *altissimam arborem ascendit,* ut inde ursi venatorisque certamen prospiceret.

4. *Venator intrepidus* ad antrum ubi ursus latebat *profectus,* immissis canibus illum exire compulit, qui evitato venatoris ictu, *eum prostravit humi.*

5. Tunc venator sciens, hanc feram *in cadavera non sævire, anhelitu retento, se mortuum simulabat.*

6. Ursus *naribus admotis olfaciens,* cùm illum nec naso, nec corde spirantem deprenderet, *abscessit.*

7. Coriarius cum feram abesse perspiceret, ac *nihil amplius adesse periculi,*

was no more danger, getting himself down out of the tree, *and coming to the Hunter, who durst not get up as yet, he bad him rise.*

8. *And afterwards he asked him, what the Bear* said to him in his ear. *To whom the Hunter said, He advised me, that I should not be willing hence forward to sell a Bears skin, except I had first caught him.*

9. Mor. *This fable sheweth,* that uncertain things are not to be accounted for certain.

187 Of the Hermit and the Souldier.

1. *AN Hermit,* a man of a most holy Life, *perswaded a Souldier, that at last he would* addict himself to his bodies quiet, *and* consult for the welfare of his Soul; *leaving that secular warfare, which few use, without offending God, and endangering their souls.*

2. *To whom the Souldier said, I will do, Father, what you perswade me to.*

3. For, the truth is, *that at this time souldiers can neither* exact *their* pay, *though it be very small; neither can they* plunder abroad.

4. Mor. *This fable sheweth that many do* abandon vices, *because they can no longer exercise them.*

188. Of the Man and the Wife, that had been twice married.

1. A *Man after his wife was dead, whom he had dearly loved, married another, and she a widow, who continually told him of the vertues and gallant exploits of her former husband; to whom,* that he might be even with her, *he also related the* honest behaviour, *and excellent chastity of his deceased wife.*

2. Now on a day *she, being angry with her husband gave a piece of a Capon, which she had provided for both their suppers, to a poor man, that* begged an alms, *saying, I give thee this, for my former husbands souls sake.*

3. *Which the husband hearing, after he had sent for the poor man, he gave him* that which was left of the Capon, *saying, I also give thee this, for the soul's sake of my deceased wife.*

4. *Thus* they *at the last* had nothing to eat for their Supper, *whilst* they desired to do one another a mischief.

5. Mor. *This fable teacheth us, that we must not contest against them,* that are well enough able to revenge themselves.

189. Of the Lion and the Mouse.

1. A *Lion being* caught in a snare *in a forrest, when he saw himself so intangled* in the net, *that* he thought he could not by all his strength get himself out thence, *intreated a Mouse, that by gnawing the snare, he would set him free;* promising, that he would not be unmindful of so great a courtesie.

2. *Which when the Mouse had readily done, he besought the Lion, that he would give him his daughter to wife.*

3. *The Lion did not say nay that he might* do his benefactor a kindness.

4. *But the new married bride coming to her husband, when she did not see him, by chance* trode upon him with her foot, and crushed him all to pieces.

5. Mor. *This fable sheweth, that marriages and other fellowships, are not to be*

ex arbore se deducens,& ad venatorem,qui nondum surgere audebat,accedens,illum ut surgeret monebat.

8. Interrogavit deinde,quid *ad aurem ei* ursus *locutus esset*;Cui venator, Monuit me,inquit, ne deinceps ursi pellem vendere vellem, nisi eum prius ceperim.

9. *Mor.* Hæc fabula indicat, *incerta pro certis non habenda.*

187. *De Eremita & Milite.*

1. ERemita quidam,*vir sanctissimæ vitæ*, militem hortabatur,ut relicta seculari militia,quam absque Dei offensa,& *animæ discrimine* pauci exercent,tandem *se corporis traderet quieti*,& *animæ consuleret* saluti.

2. Cui miles,Faciam,inquit,quod mones pater.

3. *Verum* enim *est*,quòd hoc tempore milites neque *stipendia exigere* valeant licèt exigua sint, neque *prædari* possint.

4. *Mor.* Hæc fabula indicat,multos *vitiis renunciare*: quia illa amplius exercere non possunt.

188. *De Viro & Uxore bigamis.*

1. VIr,quidam defuncta uxore quam valde dilexerat,duxit alteram & ipsam viduam, quæ assiduè ei prioris mariti virtutes, fortiaque facinora obiiciebat; cui,*ut par referret*, ipse quoque defunctæ uxoris *mores probatissimos*, pudicitiamque insignem referebat.

2. *Quodam autem die*, viro irata, pauperi *eleemosynam petenti*,partem caponis quam in cœnam utrisq; coxerat, dedit, dicens, Do tibi hoc pro anima prioris viri.

3. Quod audiens maritus,accersito paupere, *reliquum caponis* dedit,dicens, Et ego quoque do tibi hoc pro anima uxoris meæ defunctæ.

4. Sic illi, dum *alter alteri nocere cupiunt*, *quid cœnarent* tandem *non habuerunt.*

5. *Mor.* Hæc fabula monet,non esse contra eos pugnandum, qui *se possunt optime vindicare.*

189. *De Leone & Mure.*

1. LEo *laqueo captus* in sylva cùm se ità *irretitum* videret, ut *nullis viribus se inde posse explicare confideret*,murem rogavit, ut abrosis laqueo eum liberaret, *promittens tanti beneficii se non immemorem futurum.*

2. Quod cum mus prompte fecisset,leonem rogavit,ut filiam ejus sibi traderet in uxorem,

3. Nec abnuit leo,ut *benefactori suo rem gratam faceret.*

4. Nova autem nupta ad virum veniens, cum eum non videret, casu *illum pede pressit atque contrivit.*

5. *Mor.* Hæc indicat fabula, matrimonia,& cætera consortia improbanda

be liked, which are made by them that are not equals.

190. Of the Elm, and the Osier.

1. AN *Elm that grew on the bank of a* River, *mocked an Osier that was near it, as being* weak and feeble, *because it* was bended at every, even the least, force of water.

2. *But* he set out his own steadiness and strength, in gallant words, *which had for many years endured the daily force of the River, and was* never shaken.

3. *Now the Elm being* one time *broken, with the very great violence of the waves,* was hurried along by the waters; *to whom the Osier smiling, said, Neighbour,* why doest thou leave me? Where is thy valour now?

4. Mor. *This fable signifieth, that they are wiser that* yield to them that are stronger, *than they that being willing to resist* are basely overcome.

191. Of the Wax, that desired to be hard.

1. THE *wax was sorry, that it was made soft, and* ready to take impression at every the lightest touch.

2. *And seeing the bricks that were made of clay, a great deal softer than it self, to come to such hardness by the heat of the fire, that they* endured many hundred years, *it threw it self into the fire that it might get the same hardness.*

3. *But being melted by the fire it was presently* wasted.

4. Mor. *This fable adviseth us,* that we should not desire that, which Nature hath denied us.

192. Of the Husbandman, that would be a Souldier, and a Merchant.

1. A *Husbandman took it ill that he* stirred the ground *every day, and could not* come to be rich *by continued toil: whereas he saw some Souldiers, who in time of war, had got such estates, that they* went bravely clad, *and being* fed with good chear, led a happy life.

2. *When therefore he had sold all his sheep, his goats, and oxen, he bought horses and arms, and* went to be a Souldier; *where,* when his General was worsted, *he not only lost what he had, but also* received many wounds.

3. *Wherefore* misliking the life of a Souldier, *he resolved* to turn Merchant, *as that wherein he thought there was greater gain, and less labour.*

4. *After he had sold his farms there, and when he* had laded his ship with wares, *he* put to sea.

5. *But when he was in the main sea, a sudden tempest being raised,* the ship was sunk, and he, and the rest that were in her, were lost altogether.

6. Mor. *This tale teacheth us, that* every one ought to be content with his own condition, *seeing that* misery attends every where.

193. Of the Ass, and the Jester.

1. AN *Ass* taking it in dudgeon, *that a Jester was had in honour,* and finely clad, *because he* let great farts, *went to the Magistrates, desiring that they would not shew less honour to him, than they did to the Jester.*

2. *And*

probanda, quæ ab imparibus contrahuntur.

190. *De Ulmo, & Sile.*

1. ULmus in ripâ fluminis nata, siler sibi proximum irridebat, ut *debile & invalidum*, quod *ad omnem vel levissimum undarum impetum flecteretur.*

2. *Suam* autem *firmitatem & robur magnificis extollebat verbis*, quod multos annos assiduos amnis impetus *inconcussa* pertulerat.

3. *Semel* autem maximâ undarum violentiâ ulmus perfracta *trahebatur ab aquis*; cui siler ridens, inquit, *Cur me deseris*, vicina? *Ubi est nunc fortitudo tua?*

4. *Mor.* Fabula significat, sapientiores esse qui *potentioribus cedunt*, quàm qui resistere volentes, *turpiter superantur.*

191. *De Cera, duritiem appetente.*

1. CEra ingemiscebat se mollem, & *cuicunque levissimo ictui penetrabilem* procreatum.

2. Videns autem lateres ex luto multò se molliori factos, in tantam duritiem ignis calore pervenisse, ut *multa perdurarent sæcula*, se jecit in ignem ut tandem duritiem consequeretur.

3. Sed statim igne liquefacta consumpta est.

4. *Mor.* Hæc admonet fabula, nè appetamus *quod est nobis naturâ denegatum.*

192. *De Agricola, Militiam & Mercaturam affectante.*

1. AGricola quidam ægrè ferebat, se assiduè *terram volvere*, nec perpetuis laboribus *ad magnas divitias pervenire*; cùm nonnullos videret milites, qui *actis prælis* ità rem auxerant, ut bene *induti incederent*, & *lautis epulis nutriti beatam agerent vitam.*

2. Venditis igitur ovibus, capris, ac bobus, equos emit & arma, & *in militiam profectus est*; ubi, *cùm ab imperatore suo male pugnatum esset*, non solùm quæ habebat perdidit, sed etiam *pluribus vulneribus affectus est.*

3. Quare *damnata militia mercaturam exercere* statuit, ut in quâ majus lucrum & minorem laborem existimabat.

4. Prædiis igitur venditis, cùm *navim mercibus impleviſſet navigare cœperat.*

5. Sed cùm in alto esset, subitâ tempestate coorta, *navis submersa est, & ipse cum cæteris qui in ea erant, ad unum omnes periere.*

6. *Mor.* Hæc fabula admonet, *quemlibet debere sua sorte esse contentum*, cùm *ubique sit parata miseria.*

193. *De Asino, & Scurra.*

1. ASinus *indigne ferens* scurram quendam honorari & *pulchris vestibus amiciri*, quia *magnos ventris edebat sonos*, ad magistratus accessit petens nè se minùs quàm scurram honorari vellent.

2. *And when the Magistrates, wondring, asked him, why he thought himself so worthy of honour, he said, because he* let *greater* farts *than the jester, and those too* without any stink.

3. Mor. *This fable blames those that* lavish out their money in toys.

194. Of the River, that reviled its own Spring.

1. A *River* reviled *its own spring, as if it were idle, because it stood unmoveable, and had no fish in it.*

2. *But it* highly commended itself, *because it* bred very good fish, *and crept along the vallies with a pleasing noise.*

3. *The spring being vex'd against the river, as being ungrateful,* withheld its waters.

4. *Then the River being deprived of its fish and pleasing noise, vanished away.*

5. Mor. *This fable noteth them, that arrogate the good things that they do to themselves, and do not attribute them to God, from whence, as from a large fountain, all our good things come.*

195. Of the Wicked man, and the Devil.

1. A *Wicked man, after he* had committed a great many villanies, *and was often taken, and* put in close prison, *and* was very narrowly watch'd, *besought a devils help, which had often been with him, and helped him out of many dangers.*

2. *At the last, the devil appeared to him, being caught again, and beseeching his wonted help;* having a great bundle of shoes, with the bottoms worn quite out, *upon his shoulders, saying, Friend,* I can help thee no longer.

3. *For I have* travelled up and down *so* many places *hitherto, to get thee at liberty, that I have* worn out *all these* shoes, *and* I have no mony left, *wherewithall I may be able to get others.*

4. *Wherefore* thou must even perish.

5. Mor. *This fable teacheth us, not to think that our sins shall always be unpunished.*

196. Of the Birds, that would chuse more Kings.

1. *THe Birds held a council about chusing more Kings, forasmuch as the Eagle alone could not rule such great* flocks of Birds.

2. *And* they had done according to their desire, *except they had* forborn *such* a resolution, *by the advice of the crow.*

3. *Who when she was asked a reason, why she thought more Kings were not to be elected, she said.*

4. *Because* many bags are more hardly filled than one.

5. Mor. *This fable teacheth us, that* it is far better to be governed by one, than by many Princes.

197. Of the Woman, which would die for her Husband.

1. A Very chast Matron, *and* one that loved her husband very well, was troubled, that her husband was sick; and she took on and sighed; *and that she might testifie her love to her husband, she besought Death, that if he was about to take her husband away from her, he would kill her rather than him.*

2. *Amid*

2. Et cùm magistratus admirantes eum interrogarent, cur se irà honore dignum duceret, Quia, inquit, majores quàm scurra *crepitus ventris emitto*, eosque *absque fætore*.

3. *Mor.* Hæc fabula eos arguit, qui *in rebus levissimis suas pecunias profundunt*,

194. *De Amne, suum Fontem convitiis lacessente.*

1. AMnis quidam suum fontem *convitiis lacessebat*, ut inertem, quòd immobilis staret, nec ullos habere pisces.

2. Se autem *plurimum commendabat*, quòd *optimos crearet pisces*, & per valles blando murmure serperet.

3. Indignatus fons in amnem velut ingratum, *undas repressit*.

4. Tunc amnis, & piscibus, & dulci sono privatus, evanuit.

5. *Mor.* Hæc fabula eos notat, qui bona, quæ agunt, sibi arrogant, non Deo attribuunt, à quo ceu à largo fonte, nostra bona procedunt.

195. *De Viro Maligno, & Dæmone.*

1. VIr malignus, cùm *plurima perpetrasset scelera*, & sæpius captus, & *carcere conclusus arctissimè pervigili custodia teneretur*, dæmonis auxilium implorabat, qui sæpenumero illi affuit, & è multis eum periculis liberavit.

2. Tandem iterum deprehenso, & solitum auxilium imploranti, dæmon, *magnum calceorum pertusorum fascem* super humeros habens, apparuit, dicens Amice *amplius tibi auxilio esse non possum*.

3. Tot enim *loca* pro te liberando hactenus *peragravi*, ut hos omnes *calceos contriverim*; *nulla* etiam *mihi supersit pecunia*, qua alios valeam comparare.

4. Quare *pereundum est tibi*.

5. *Mor.* Hæc admonet fabula, nè existimemus nostra semper impunita fore peccata.

196. *De Avibus, plures reges eligere volentibus.*

1. AVes consultabant de pluribus regibus eligendis, cùm aquila tantos *volucrum greges* sola regere non posset.

2. *Fecissentque voto satis*, nisi cornicis monitu *à tali consilio destitissent*.

3. Quæ, cùm causa rogaretur, cur non plures reges duceret eligendos,

4. Quia *difficilius*, inquit, *plures, quàm unus saccus, implentur*.

5. *Mor.* Hæc fabula docet, *longe melius ab uno, quàm à multis principibus gubernari*.

197. *De Muliere, quæ pro Viro mori se velle dicebat*

1. MAtrona quædam *admodum pudica*, & *viri amantissima ægre ferebat maritum adversâ valetudine detineri, lamentabatur, ingemiscebat* & ut suum in virum amorem testaretur, rogabat Mortem, ut, si maritum sibi esset erepitura, se potius quam illum vellet occidere.

2. Inter

2. *Amid theſe words, ſhe ſees death coming with* a ghaſtly look, *with the fear of whom, ſhe being affrighted, and now* repenting her of her wiſh, *ſhe ſaid*;

3. It is not I that thou lookeſt for, *he whom thou art come to kill, lyeth there in the bed.*

4. Mor. *This fable ſheweth, that* no man loveth his friend ſo well, that wiſheth not better to himſelf, than to another.

198. Of a Young Fellow, that ſang at his Mothers burial.

1. A *Man husband* wept and wailed for his deceaſed wife, *which* was carried out to be buried; *but his ſon did ſing.*

2. Who *when his father blamed him, as if he were* mad, *and* out of his wits, that would ſing at his mother's funeral, *whereas he ought to mourn and weep with him*; *he ſaid,*

3. *Father, if you have hired the Prieſts to ſing, why are you angry at* me, that ſing for nothing?

4. *To whom his father ſaid, Thy office and the Prieſt's, is not the ſame.*

5. Mor. *This fable ſheweth, that* all things are not ſeemly for all men.

199. Of the Jealous Husband, that had put his Wife to be looked to.

1. A *Jealous husband, had put his wife, whom he had found* to live not very chaſtly, *to a friend that he much truſted, to be looked to, having* promiſed him a great ſum of money, *if he would ſo narrowly watch her, that ſhe could by no means* violate wedlock.

2. *But he, after he had tried a good many days, that this charge was too hard, and* had found his wit to be outvied by the womans wilineſs, *coming to her husband,* ſaid, That he would no longer take this hard task upon him.

3. *Seeing that* not ſo much as *Argus* himſelf, who was all eyes, could keep a woman againſt her will.

4. *He ſaid moreover, that, If it were a thing muſt needs be, he had rather carry* a ſack full of fleas *every day* for a whole year *together into the meadow, and by untying the ſack to let them feed amongſt the graſs, and when it grows night, to bring them back again home than look to a diſhoneſt woman one day.*

5. Mor. *This fable ſheweth, that* no keepers are ſo diligent, that can be able to keep diſhoneſt women.

200. Of the Fellow that refuſed a Glyſter.

1. A *Man, a* German by Nation, one that was very rich, *was ſick; to look to whom, a great many Phyſicians came (for,* flies fly together by companies to the Hony*) whereof one amongſt other things ſaid, that a* Glyſter was neceſſary, if he would recover.

2. *Which when the man, being never uſed to this kind of Phyſick, heard* falling into a rage, he commanded the Phyſicians ſhould be packt out of the houſe,

3. *Saying, that they were mad, who would cure his breech, when his head ached.*

4. Mor. *This fable ſheweth, that all things, even thoſe that are wholſom, ſeem harſh and likely to do hurt,* to them that are not uſed to them, and have not tried them.

2. Inter hæc verba, mortem cernit *horribili aspectu* venientem; cujus timore perterrita, & jam *sui voti pœnitens*;

3. *Non sum ego*, inquit, *quem petis*,; jacet ibi in lecto quem occisura veniſti.

4. *Mor.* Hæc fabula indicat, *neminem esse adeo amantem amici, qui non malit sibi bene esse quam alteri.*

198. *De Adolescente in funere Matris canente.*

1. VIr quidam *defunctam uxorem* quæ *ad sepulchrum efferebatur, lachrymis & fletibus prosequebatur*; filius vero ejus canebat.

2. Qui cum à patre increpareturut *amens, & insanus*, qui *in matris funere cantaret*, cum unà secum mœstus esse & flere deberet, inquit.

3. Pater mi, si sacerdotes ut canerent conduxisti, cur mihi irascéris, *gratis concinenti*?

4 Cui pater non tuum, inquit, & sacerdotum, est idem officium.

5. *Mor.* Hæc fabula indicat, *Non omnia omnibus esse decora.*

199. *De Viro zelotypo, qui uxorem dederat custodiendam.*

1. VIr zelotypus uxorem, quàm *parum pudice vivere* compererat, cuidam amico, cui plurimum fidebat, dederat custodiendam; *ingentem pollicitus pecuniam*, si eam ità diligenter observaret, ut nullo modo *conjugalem violaret copulam.*

2. At ille, ubi aliquot dies expertus custodiam hanc nimis difficilem, & *ingenium suum versutia mulieris vinci comperisset*, ad maritum accedens *dixit, se amplius nolle hanc tam duram gerere provinciam.*

3. Quandoquidem, *ne* Argus *quidem qui totus oculatus fuit, mulierem invitam possit custodire.*

4. Addidit præterea, si necesse sit, malle se *anno integro saccum plenum pulicibus* quotidie in pratum deferre, solutoque sacco eos inter herbas pascere, vesperaque facto, omnes domum reducere, quam una die impudicam mulierem servare.

5. *Mor.* Hæc fabula indicat *nullos, custodes ita esse diligentes, qui impudicas mulieres valeant custodire.*

200. *De Viro Clysteria recusante.*

1. VIr quidam *natione Germanus, dives admodum*, ægrotabat; ad quem curandum plures accesserunt medici (*ad mel* enim *catervatim convolant muscæ*) quorum unus inter cætera dicebat, *opus esse clysteribus, si vellet convalescere.*

2. Quod cum vir, hujusmodi insuetus medicinæ, audiret, *furore percitus, medicos domo ejici jubet.*

3. Dicens, Eos esse insanos, qui cum caput sibi doleret, podici vellent mederi.

4. *Mor.* Hæc fabula innuit, Omnia, etiam salutaria, *insuetis & inexpertis*, & aspera & obstantia videri.

201. *De*

201. Of the Ass that was sick, and the Wolves that came to visit him.

1. AN *Ass was sick, and a report had gone abroad, that he was like to die shortly.*

2. *Therefore when the Wolves and the* Dogs *came to visit him, and ask'd of the young one, how his father did: he made answer* through a crevis in the door, Better than ye would have me.

3. Mor. *This fable sheweth that many feign that* they are troubled for the death of others, *whom yet they desire to die quickly.*

202. Of the Nut-tree, the Ass, and the Woman.

1. A *Woman asked a* Nut-tree, *that grew by the way side, which was* beaten with stones *by people that passed by, why it was so mad, that by how much the more and greater blows it was beaten with, it would yeild by so much the more and better fruit.*

2. To *whom the* Wall-nut-tree *said, Dost thou not remember the proverb, that saith thus?*

One self-same Law doth surely bind,
The Nut, the Ass, the Woman kind:
There's none of these that rightly does,
Except sometimes ye give them blows.

3. Mor. *This fable implieth, that men are oftentimes wont* to wound themselves with their own weapons.

203 Of the Ass that found no end of his labours.

1. AN *Ass was very much grieved in winter time, because he* was too cold, *and* had hard meat of chaff; *wherefore he wished for the* spring-season, *and* the young grass.

2. *But when the spring was come, he was forced by his Master, who was a Potter, to carry Potters clay into the yard, and* wood *to the oven, and to carry from thence bricks and gutter tiles, and covering-tiles to several places; being weary of the spring, in which he endured so much pains,* he looked long for Summer, *that his Master, being hinared with his Harvest, might then let him rest.*

3. *But then also, when he was compelled to carry the Corn unto the barn floor, and the wheat from thence home, and* had no time for rest, *he* hoped, that his labours would have an end at least in autumn.

4. *But* when he saw that there was for then any end of his labours, *forasmuch as wine, and apples, and wood, were to be carried every day, he earnestly* desired the winter snows and frosts *again, that then at least some rest might be granted him, from so great labours.*

5. Mor. *This fable sheweth, that* there are no times of this present life, which are not subject to perpetual labours.

201. *De Asino ægrotante, & Lupis visitantibus.*

1. ASinus ægrotabat, famáque exierat eum citò moriturum.
2. Ad eum igitur visendum cùm lupi canésque veniissent, peteréntque à filio, quomodo pater ejus se haberet; ille *per ostii rimulam* respondit; *Melius quam velletis.*
3. *Mor.* Hæc indicat fabula, Quòd multi fingunt *molestè ferre mortem aliorum*, quos tamen cupiunt celeriter interire.

202. *De Nuce, Asino, & Muliere.*

1. MUlier quædam interrogabat *nucem*, secus viam natam, quæ à prætereunte populo *saxis impetebatur*, quare esset ità amens, ut quò pluribus majoribúsque verberibus cæderetur, eò plures præstantiorésque fructus procrearet?
2. Cui *juglans*, Esne, inquit, proverbii immemor, dicentis?

Nux, Asinus, Mulier, simili sunt lege ligati:
Hæc tria nil rectè faciunt, si verbera cessent.

3. *Mor.* Hæc fabula innuit, sæpe homines *propriis jaculis* se solere *confodere.*

203. *De Asino, laborum finem non inveniente.*

1. ASinus hyberno tempore plurimùm angebatur, quòd *nimio afficeretur frigore, & durum palearum haberet victum*; quare *vernam temperiem*, & *teneras herbas* optabat.
2. Sed cùm ver adveniisset, cogeretúrque à domino, qui figulus erat, argillam in aream, & *lignum ad fornacem*, indéque lateres, imbrices, tegulas, ad diversa loca deferre; pertæsus veris, in quo tot labores tolerabat, *æstatim omnibus votis expectavat*, ut dominus, messe impeditus, eum quiescere pateretur.
3. Sed tunc quoque cum messes in aream, & inde domum triticum ferre compelleretur, *nec quieti sibi locus esset*, *autumnum saltem laborum finem fore sperabat.*
4. Sed *ubi ne tunc quoque malorum terminum adesse cernebat*, cùm quotidie vinum, poma, ligna portanda essent, rursus *hyemis nives, & glaciem efflagitabat*, ut tunc saltem aliqua sibi requies à tantis laboribus concederetur.
5. *Mor.* Hæc fabula indicat, *Nulla esse præsentis vitæ tempora, quæ non perpetuis subjecta sint laboribus.*

204. Of the Mouse, which would make a league of amity with the Cat.

1. A *Many Mice dwelling in* the hollow of a wall, *beheld a Cat, which sate on a* boarded floor, *with her* head hanging down, *and a* serious look.

2. *Then said one of them, This living creature seems to be very kind & mild.*

3. *For he* makes a shew of some holiness by his very look; I will go speak to him, *and* make a perpetual league of amity with him.

4. *Which assoon as he had spoken, and was come nearer, he was caught by the Cat, and worried.*

5. *Then the rest seeing this, said with themselves, Truly we must not,* we must not over-hastily believe the looks of one.

Mor. *This fable impleth, that* men are to be judged, not by the look, but by their works; *forasmuch as* mischievous wolves do often lurk under a sheep's skin.

205. Of the Asse, that served an ungrateful Master.

1. AN *Asse, which had served an ungrateful Master many years together,* without stumbling once; *as it came to pass, being* born down with an heavy pack, *and going in* stony uneven way, fell under his burden.

2. *Then his Master being implacable, forced him with many blows to rise, calling him an idle and dull* Animal.

3. *But he, poor Asse, amidst these blowes, said with himself, Unhappy I, what an ingrateful Master have I got!*

4. *For, although I have served him a long time without offence, yet doth he not* weigh this one slip, with so many my former good turns.

5. Mor. *This fable was feigned against them, who being* forgetful of the good turns done them, *do* cruelly punish the least offence *of their benefactor towards them.*

206. Of the Wolf, that persuaded the Porcupine to lay aside his weapons.

1. A *Wolf that was hungry,* had a mind to set upon a Porcupine, *which yet because he was* fenced on all sides with prickles, *he durst not set upon.*

2. But having invented a trick *how to destroy him, he began to perswade him, that he would not bear such a load of darts upon his back in time of peace.*

3. *Forasmuch as* Archers *carried nothing, but when it was just time to fight.*

4. *To whom the* Porcupine *said, We must think it to be always time to fight against a Wolf.*

5. Mor. *This fable sheweth, that it behoveth a wise man to be always armed against the wiles of his enemies and foes.*

207. Of the Mouse, that set a Kite at liberty.

1. A *Mouse having espied a Kite entangled in the snare of a Fowler, took pity on the bird, though she was her enemy; and having gnawed the bands in pieces,* made way for her to flie away.

2. *The*

204. *De Mure, qui cum Fele amicitiam contrahere volebat.*

1. MUres complures *in cavo parietis* commorantes, contemplabantur felem, quæ in *tabulato, capite demisso & tristi vultu,* recumbebat.
2. Tunc unus ex eis, Hoc animal inquit, benignū *admodum* & mite videtur.
3. *Vultu* enim *ipso sanctimoniam quandam præfert; volo ipsum aloqui;* & *cum eo indissolubilem nectere amicitiam.*
4. Quæ cum dixisset, & propiùs accessisset, à fele captus, & dilaceratus est.
5. Tunc cæteri hoc videntes, secum dicebant: Non est profectò, *non est vultui temere credendum.*
6. *Mor.* Hæc fabula innuit, *Non ex vultu, sed ex operibus, homines judicandos;* cùm *sub ovina pelle sæpe atroces lupi delitescant.*

205. *De Asino, qui Hero ingrato serviebat.*

1. ASinus, qui viro cuidam ingrato multos annos *inoffenso pede* serviebat, semel, ut fit, dum *sarcina pressus esset grave,* & *salebrosa* incidens *via, sub onere reciderat.*
2. Tunc dominus implacabilis multis verberibus surgere compellebat, pigrum *animal* & ignavum nuncupans.
3. At ille miser inter verbera hæc secum dicebat; Infelix ego, quàm ingratum sortitus sum herum?
4. Nam quamvis ei multo tempore sine offensâ servierem, tamen non hoc *unum delictum tot meis pristinis beneficiis compensat.*
5. *Mor.* Hæc fabula in eos conficta est, qui *beneficiorum sibi collocatorum immemores,* etiam *minimam* benefactoris sui in se *offensam atroci pœna prosequuntur.*

206. *De Lupo suadente histrici, ut tela deponeret.*

1. LUpus esuriens *in histricem intenderat animum;* quem tamen, quia *sagittis undique munitus erat,* invadere non audebat.
2. *Excogitata* autem eum perdendi *astutia,* illi suadere cæpit, nè pacis tempore tantum telorum onus tergo reportaret.
3. Quandoquidem non aliquid *sagittarii,* nisi cùm prælii tempus instaret, portarent.
4. Cui histrix, Adversus lupum, inquit, semper præliandi tempus esse credendum est.
5. *Mor.* Hæc fabula innuit, virum sapientem oportere, adversus inimicorum & hostium fraude, semper esse munitum.

207. *De Mure, liberante Milvum.*

1. MUs conspicatus milvum laqueo aucupis implicitum, misertus est avis, quamvis sibi inimicæ, abrosisque dente vinculis, *evolandi viam fecit.*

2. *The Kite being unmindful of such a great courtesie, when she saw her self loosed, snatched up the Mouse, that suspected no such matter, and pulled her in pieces with her claws and her bill.*

3. Mor. *This Fable sheweth, that wicked men are wont thus to requite those, that do them courtesies.*

208. Of the Snail, that begged of *Jupiter*, that she might bear her house about with her.

1. WHen Jupiter, *from the beginning of the world, bestowed upon every living creature such gifts, as they had desired, the Snail begged of him, that she might carry her house about.*

2. *And when she was ask'd by* Jupiter, *why she craved such a gift at his hand, which would be heavy and troublesome to her; She said,*

3. *I had rather continually carry such a burden, than not to be able to avoid an ill neighbour when I list.*

4. Mor. *This Fable sheweth, That* the neighbourhood of bad people is to be avoided, whatsoever inconvenience we suffer.

209. Of the Hedg-hog, that thrust the Viper her Host, out of doors.

1. THe *Hedg-hog foreseeing that winter came on, fairly intreated the Viper, that she would grant him room in her hole, against the extremity of the cold.*

2. *Which when she had done, the Hedg-hog* tumbling himself hither and thither, pricked the Viper with the sharpness of his pricks, *and* made her smart grievously.

3. *She* seeing her self to be ill dealt withal, *forasmuch as she* entertained *the* Hedg-hog on guestwise, *entreated him by fair means, that he would go out, seeing* the place was too narrow for them both.

4. *To whom the Hedg-hog saith,* Let him go forth that cannot abide here.

5. *Wherefore the Viper* perceiving there was no room for him there, departed thence out of his lodging.

6. Mor. *This Fable sheweth, That* they are not to be admitted into our fellowship, that are able to thrust us out.

210. Of the Husbandman, and the Poet.

1. A *Husband-man came to a Poet, whose land he plowed; & when he found him alone amongst his books, he asked him, how he could live so alone.*

2. *To whom he said, I have but begun to be alone, since thou camest hither.*

3. Mor. *This Fable sheweth, That learned men, that are* continually thronged with a company of good Scholars, *are then alone, when they are amongst* illiterate fellows.

2. Milvus tanti immemor beneficii, ubi ſe ſolutum vidit; murem nil tale ſuſpicantem corripiens, unguibus & roſtro laceravit.

3. *Mor.* Fabula indicat, malignos viros hujuſmodi gratias ſuis benefactoribus ſolere rependere.

208. *De Cochlea, petente à* Jove, *ut ſuum domum ſecum ferre poſſet.*

1. CUm *Jupiter* ab exordio mundi ſingulis animalibus munera, quæ petiiſſent, elargiretur, cochlea ab eo petiit, ut domum ſuam poſſet circumferre.

2. Interrogata à *Jove*, quare tale ab eo munus expoſceret, quod illi grave & moleſtum futurum erat,

3. Malo, inquit, tam grave onus perpetuò ferre, quàm, cùm mihi libuerit, malum vicinum non poſſe vitare.

4. *Mor.* Fabula indicat, *malorum vicinitatem omni commodo fugiendum.*

209. *De Herinaceo, Viperam hoſpitem ejiciente.*

1. HErinaceo hyemem adventare præſentiens, blandè viperam rogavit, ut in propriâ illius cavernâ adverſus vim frigoris locum ſibi concederet. Quod cùm illa feciſſet, herinaceus *huc atque illuc ſe pervolvens, ſpinarum acumine viperam pungebat, & vehementi dolore torqueba'.*

3. Ille *male ſecum actum videns*, quando *herinaceum ſuſcepit hoſpitio*, blandis eum verbis, ut exiret, orabat; quandoquidem *locus duobus eſſet nimis angustus.*

4. Cui Herinaceus, *Exeat*, inquit, *qui hic manere non poteſt.*

5. Quare Vipera, *ſentiens ſibi locum ibi non eſſe*, illinc *ceſſit hoſpitio.*

6. *Mor.* Fabula indicat, eos *in conſortia non admittendos, qui nos poſſunt ejicere.*

210. *De Agricolâ quodam, & Poëtâ.*

1. AGricola quidam ad Poëtam accedens, cujus agros colebat, cùm eum inter libros ſolum offendiſſet, interrogavit eum, quo pacto ità ſolus vivere poſſet.

2. Cui ille, Solus, inquit, tantùm eſſe cæpi, poſtquam te huc contuliſti.

3. *Mor.* Hæc indicat Fabula, Eruditos viros, qui *doctiſſimorum virorum turba continuè ſtipantur*, tunc ſolos eſſe, cùm inter *illiteratos homines* fuerint.

211. Of the Wolf that was clad with a Sheep's skin, which worried the Flock.

1. A *Wolf being* cloathed in a Sheep's skin, *put himself amongst a flock of Sheep, and killed every day one of them; which when the Shepherd had taken notice of, he hanged him in a very high tree.*

2. *And when the other Shepherds asked him, why he had hanged a sheep, he said,* [works,

3. *The skin is indeed a sheep's skin, as you see; but the works were a wolve's*

4. Mor. *This fable sheweth, that men are not to be judged by their habit, but by their works; because* many do wolve's works under sheep's cloaths.

212. Of the Father, that in vain perswaded his Son to vertue.

1. A *Father perswaded his Son at large, as one that was* given to vice, *that leaving that vitious course, he* would attend upon vertue, *which would bring him commendation and credit.*

2. *To whom the son said, Father, you perswade me in vain to do these things.*

3. *For I have heard many preachers, (as folks say) who perswaded to a vertuous course better than you, and yet I never followed their admonitions.*

4. Mor. *This fable sheweth, that* men of a wicked disposition, will forsake vice at no bodies perswasion.

213. Of the Dog that killed his Master's sheep, who hanged him for it.

1. A *Shepherd had* committed his sheep to his dog to keep, *feeding him with very good meat.*

2. *But he oftentimes killed one sheep or other.*

3. *Which when the shepherd had minded, he took his dog, and* would needs kill him.

4. *To whom the dog said, Why do you desire to kill me? I am one of your household: rather kill the wolf, which continually laves wait about your sheepfold.*

5. Na', *quoth the shepherd,* I think thou deservest death more than the wolf.

6. *For he doth openly profess himself my enemy; but thou continually lessenest my flock, under a shew of friendship.*

7. Mor. *This fable sheweth, that they are far more to be punished, who do us hurt under a shew of friendship, than they that openly profess themselves our enemies.*

214. Of the Ram, that fought with a Bull.

1. *THere was* a Ram *among* the sheep, that had such a strong head and horns, *that he quickly and easily overcame the other Rams.*

2. *Wherefore when he found no Ram more, that durst withstand him, as he ran against him,* being puft up with often victories, *he was so bold as* to dare a Bull to fight with him.

3. *But* at the first push, *when he had* butted *against the* Bulls forehead, *he was*

beaten

211. *De Lupo Ovis pelle induto, qui gregem devorabat.*

1. LUpus, *Ovis pelle indutus*, ovium se immiscuit gregi, quotidiéque aliquam ex eis occidebat; quod cùm pastor animadvertisset, illum in altissimâ arbore suspendit.

2. Interrogantibus autem cæteris pastoribus, cur ovem suspendisset, aiebat;

3. Pellis quidem, ut videtis, est ovis; opera autem erant lupi.

4. *Mor.* Hæc indicat fabula, Homines non ex habitu, sed ex operibus judicandos, quoniam *multi sub vestimentis ovium, lupina faciunt opera.*

212. *De Patre, Filium ad virtutes frustrà hortante.*

1. PAter quidam filium, ut *vitiis deditum*, multis hortabatur verbis, ut, derelicta vitiorum via, *virtutibus invigilaret*, quæ ei laudem & decus erant parituræ.

2. Cui filius, Frustra, inquit, pater, ad hæc facienda hortaris.

3. Multos enim prædicatores, ut aiunt audivi, qui longè te meliùs ad virtutum hortabantur viam, nunquam tamen eorum admonitionibus obsecutus sum.

4. *Mor.* Hæc fabula indicat, *Viros malignæ naturæ nullius hortatu a vitiis velle discedere.*

213. *De Cane, Oves Domini sui occidente, à quo suspensus est.*

1. PAstor quidam *cani oves* suas *dederat custodiendas*, optimis illum pascens cibis.

2. At ille sæpe aliquam ovem occidebat.

3. Quod cùm pastor animadvertisset, canem capiens, *eam volebat occidere.*

4. Cui canis, Quid me, inquit, perdere cupis? Sum unus ex domesticis tuis; interfice potiùs lupum, qui continuò tuo insidiatur ovili.

5. Imò, inquit Pastor, *Te quam lupum morte dignum magis puto.*

6. Ille enim palàm se meum hostem profitetur; tu verò sub amicitiæ specie quotidie meum imminuis gregem.

7. *Mor.* Hæc innuit fabula, longè magis puniendos, qui sub amicitiæ specie nos lædunt, quàm qui apertè se nostros inimicos profitentur.

214. *De Ariete, cum Tauro pugnante.*

1. ARies quidam inter *lanigeros greges* erat *tanta cornuum & capitis firmitate*, ut cæteros arietes statim faciléque superaret.

2. Quare cùm nullum ampliùs arietem inveniret, qui occurrenti sibi auderet obsistere, *Crebris elatus victoriis, taurum ausus est ad certamen provocare.*

3. Sed *primo congressu*, cùm in *taurinam frontem arietasset*, tam *atroci ictu*

b *eaten back with ſuch a* cruel blow, *that being almoſt dead, he ſaid theſe words;*

4. Fool that I am, what have I done? *Why durſt I provoke ſuch a potent adverſary, to whom, nature hath made me unequal?*

5. Mor. *This Fable ſheweth, that* we muſt not ſtrive with them that are more powerful.

215. Of the Widow, and the Green Aſſe.

1. A *Widow* loathing a ſingle kind of life, had a mind to marry; *but ſhe durſt not, being afraid of the jeering of the common ſort, which uſe* to rail upon them that marry twice.

2. *But her* Goſſip *ſhewed her, how the peoples words were to be ſleighted, by this trick.*

3. *For ſhe gave order, that a white Aſſe that the widow had, ſhould be painted green, and be led about* through all the ſtreets of the City.

4. *Which whilſt it was done,* all folks were ſo taken with admiration at the firſt, *that not only children, but alſo old people,* being moved with this unuſual matter, *accompanied the Aſſe, to ſatisfie their minde.*

5. *Afterwards, when this kind of beaſt was every day led through the City, they gave over wondering.*

6. *In like manner, quoth her Goſſip to the widow, it will befal you.*

7. *For if you take a husband, you will be the peoples talk for ſome few dayes, but afterwards* this talk will be huſht.

8. Mor. *This Fable ſheweth, that there is nothing ſo much worthy admiration, which,* in continuance of time, *doth not ceaſe to be a wonder.*

216. Of the Eagle, that ſnatch'd away the Conies young ones.

1. AN *Eagle having made her neſt in a very high tree, had ſnatch'd away* a Conies young ones, *which fed not far from thence, for prey for her own young; whom the Cony intreated with fair words, that ſhe would vouchſafe to give her her young ones again.*

2. *But ſhe ſuppoſing her to be a feeble and terreſtrial creature, and* unable to do her *any hurt,* made no ſcruple *to pull them in pieces with her talons, in the ſight of their dam, and to lay them before her young to be eaten.*

3. *Then the Cony, being vex'd at the death of her young ones, did not ſuffer this wrong to go unpuniſhed.*

4. *For ſhe* dig'd up the tree, *that bare the neſt,* by the roots, *which, falling down with a ſmall blaſt of wind, threw the Eagle's young ones, that were yet* unfledg'd and unable to flie, *down upon the ground; which being eaten up by the wild beaſts, afforded the Cony* great eaſe of her ſorrow.

5. Mor. *This Fable ſheweth, that no man* truſting to his own greatneſs, *ought to deſpiſe thoſe that are weaker, ſeeing the weaker ſometimes revenge the wrongs of them that are ſtronger.*

217. Of the Pyke, a River-fiſh, that deſired to be King of the Sea.

1. THere *was a Pike in a River, that exceeded all the fiſh of that River in fairneſs, greatneſs, and ſtrength.*

2. *Where-*

repercussus est, ut ferè moriens hæc diceret;

4. *Stultus ego, quid egi?* Cur tam potentem adversarium ausus sum lacessere, cui me imparem creavit natura?

5. *Mor.* Fabula indicat, *cum potentioribus non esse certandum.*

215. *De Viduâ, & Asino viridi.*

1. VIdua quædam *cœlibatum exosa, nubere cupiebat*; sed non audebat, verita vulgi irrisiones, qui *maledictis* eas solent *incessere*, quæ *ad secundas tranjeunt nuptias.*

2. Sed *commater* ejus, quàm contemnendæ essent populi voces, hac arte monstravit.

3. Jussit enim asinum album, quem vidua habebat, viridi colore depingi, & *per omnes urbis vicos* circumduci.

4. Quod dum fieret, *tanta admiratio ab initio omnes invaserat*, ut non solùm pueri, verùm etiam senes *hac re insolita moti*, asinum animi gratiâ comitarentur.

5. Deindè cùm hujusmodi animal quotidiè per urbem duceretur, desierunt admirari.

6. Itidem, inquit ad viduam commater, eveniet tibi.

7. Si enim virum acceperis, per aliquot dies eris fabula vulgi; deinde *hic fervo conticescet.*

8. *Mor.* Hæc Fabula indicat, nullam rem esse tantâ dignam admiratione, quæ *diuturnitate temporis* non desinat esse miraculum.

216. *De Aquilâ, filios cuniculi rapiente.*

1. AQuila in altissimâ arbore nidulata *catulos cuniculi*, qui non longè illinc pascebantur, in escam pullorum suorum rapuerat; quam cuniculus blandis orabat verbis, ut suos sibi filios restituere dignaretur.

2. At illa eum ut pusillum, & terrestre animal, & *ad sibi nocendum impotens* arbitrata, eos in conspectu matris unguibus dilacerare, & pullis suis epulandos opponere, *non dubitavit.*

3. Tunc cuniculus, filiorum morte commotus, hanc injuriam minimè impunitam abire permisit.

4. *Arborem* enim, quæ nidum sustinebat *radicitus effodit*; quæ levi impulsu ventorum procidens, pullos aquilæ adhuc *implumes & involucres* in humum dejecit; qui à feris depasti *magnum doloris solatium* cuniculo præbuerunt.

5. *Mor.* Hæc indicat Fabula, Neminem *potentia sua fretum* imbecilliores debere despicere, cùm aliquando infirmiores potentiorum injurias ulciscantur.

217. *De Lupo pisce fluvii, maris regnum affectante.*

1. LUpus piscis erat in amne quodam, qui pulchritudine, magnitudine, ac robore cæteros ejusdem fluminis pisces excedebat.

2. Unde

2. *Whereupon they all admired him, and* gave him the greatest honour that could be, *as if he were a King.*

3. *Wherefore* being grown proud, *he began to desire greater command.*

4. *Having therefore left the River, in which he had reigned many years, he went into the Sea, to challenge the command thereof to himself.*

5. *But meeting with a Dolphin of a wonderful greatness, which bare all the sway in it, he was so pursued by him, that as he fled away,* he had much ado to get into the mouth of the River, *from whence he durst not any more go forth.*

6. Mor. *This Fable admonisheth us, that being content with our own things, we should not desire those, that are far greater than our strength.*

218. Of the Sheep, that railed upon the Shepherd.

1. A *Sheep* railed upon a Shepherd, *because he being not content with the milk, which he milkt from her for his own use, and the use of his children, did moreover* bare her of her fleece.

2. *Then the Shepherd being angry,* drayled her young one to death.

3. *Canst thou, quoth the sheep, do any thing worse to me?*

4. *I can kill thee, quoth the Shepherd, and throw thy carcase to be eaten by wolves and dogs.*

5. *Then the sheep was silent, fearing yet greater mischiefs.*

6. Mor. *This fable sheweth, that men ought not to be angry against God, if he suffer their wealth and their children to be taken from them; seeing he is able* to bring greater punishments upon them; *both when they are alive, and when they are dead.*

219. Of the Waggoner, and the Waggon-wheel that whined.

1. *THe Waggoner asked the Waggon, why that wheel which was the worse whined, seeing the other did not so.*

2. *To whom the waggon said,* Sick folks are alwaies wont to be peevish, and full of complaints.

3. Mor. *This fable sheweth, that* miseries are wont alwaies to make men complain.

220. Of the Man, that would trie his Friends.

1. A *Man that was very rich and liberal, had* a great abundance of friends, *whom he often invited to supper, unto which they came very willingly.*

2. *Now being desirous to try, whether they would be faithful unto him in toyl and danger, he called them all together, saying, that* there were enemies risen up against him, *whom he was resolved to go kill.*

3. *Wherefore they should* take up arms, *and go with him, that they might revenge the wrongs that were offered him.*

4. *Then they all, saving two, began to excuse themselves.*

5. *Wherefore he shook off all the rest, and reckoned those two only as his friends, whom he ever after* loved entirely.

6. Mor. *This fable sheweth, that* Adversity is the best trial of Friendship.

2. Unde cuncti eum admirabantur, & tanquam regem, *præcipuo prosequebantur honore.*

3. Quare *in superbiam elatus*, majorem principatum cæpit appetere.

4. Relicto igitur amne, in quo multos annos regnaverat, ingressus est mare, ut ejus regnum sibi vindicaret.

5. Sed offendens Delphinum mirę magnitudinis, qui in illo regnabat, ità ab illo infectatus est, ut aufugiens *vix amnis ostium ingrederetur*; unde ampliùs non ausus est exire.

6. *Mor.* Hæc fabula nos admonet, ut rebus nostris contenti, ea non appetamus, quæ nostris viribus sunt longè majora.

218. *De Ove, Pastori convitiante.*

1. OVis *convitiabatur pastori*, quòd non contentus lacte, quod in usum suum filiorúmque ab ea mulgebat, insuper illam *vellere denudaret.*

2. Tunc pastor iratus, *filium eius trahebat ad mortem.*

3. Ecquid, inquit ovis, pejus mihi facere potes?

4. Ut te, inquit pastor, occidam, & lupis canibúsque projiciam devorandam.

5. Siluit ovis, majora adhuc mala formidans.

6. *Mor.* Hæc fabula indicat, non debere homines in Deum excandescere, si divitias & filios ipsis permittat auferri; cùm etiam *majora* & viventibus & mortuis possit *inferre supplicia.*

219. *De Aurigâ, & Rotâ curiûs stridente.*

1. AUriga interrogabat currum, quare rota, quæ erat deterior, strideret; cùm cæteræ idem non facerent.

2. Cui currus, *Ægroti*, inquit, *semper morosi, & queruli esse consueverunt.*

3. *Mor.* Hæc fabula indicat, *mala solere homines ad querimoniam semper impellere.*

220. *De Viro, amicos experire volente.*

1. VIr quidam, dives admodum & liberalis, *magnam habebat amicorum copiam*, quos ad cœnam sæpissimè invitabat, ad quam libentissimè accedebant.

2. Volens autem experiri, an in laboribus & periculis sibi fideles essent, omnes pariter convocavit, dicens *obortos sibi inimicos*, adquos perdendos ire statuerat.

3. Quare *correptis armis* secum irent, ut illatas sibi ulcisceretur injurias.

4. Tum omnes, præter duos, sese excusare cæperunt.

5. Cæteris igitur repudiatis, illos tantùm duos in amicorum numero habuit, quos deinde *singulari amore prosecutus est.*

6. *Mor.* Hæc Fabula indicat, *Adversam fortunam amicitiæ experimentum esse quam optimum.*

221. Of the Fox, that commended Hare's-fleſh to the Dog.

1. *When a Fox was made to run for it by a Dog, and was juſt ready to be catch'd, and knew that he could find no other way to eſcape, he ſaid, O dog, why doſt thou deſire to kill me, whoſe fleſh* can do thee no ſervice?

2. *Catch that Hare rather, (for there was a hare not far off) whoſe fleſh folks ſay, is very ſweet.*

3. *The dog therefore being counſelled by the fox, letting the fox alone,* ran after the hare, *which nevertheleſs he could not catch, by reaſon of her* incredible ſwiftneſs.

4. *A few dayes after, the hare meeting the fox, blamed him very much, (for ſhe had heard his words) becauſe he had diſcovered her to the dog.*

5. *To whom the fox made anſwer, Why doſt thou blame me, Hare, ſeeing I commended thee ſo much? what wouldſt thou ſay, if I ſhould have diſcommended thee?*

6. Mor. *This fable ſheweth, that* many men under a ſhew of commendation, do plot deſtruction to others.

222. Of the Hare that begged craſtineſs, and of the Fox that begged ſpeed, of *Jupiter.*

1. *The Hare and the Fox begged of* Jupiter, *the one, that he would add ſpeed to his craftineſs; the other, that he would add craftineſs to her ſwiftneſs.*

2. *To whom* Jupiter *made this anſwer, We have freely beſtowed gifts upon every ſeveral living creature, out of our moſt bountiful boſom, from the beginning of the world.*

3. *But,* to have given all to one, had been a wrong to others.

4. Mor. *This fable ſheweth, that God hath beſtowed his gifts upon every one with ſuch* an even hand, *that* every one ought to be content with his own ſhare.

223. Of the Horſe, that was unhandſome, but ſwift; and of the others that mocked him.

1. *Many horſes were brought to the Circenſian race, all very* finely trapped, *but one, which the others mocked as unhandſome, and unfit for ſuch a race, and they thought he would never win.*

2. *But when the time to run came, and they all* ſet out from the liſts, *at the ſound of a trumpet, which was given; then it appeared at the laſt, how much he, that was jeered a little before, exceeded the reſt in ſwiftneſs.*

3. *For, having left all the other a great way behind him,* he bare the bell away.

4. Mor. *This fable ſignifieth, that men are to be judged, not by their habit, but by their vertue.*

224. Of the Country-fellow, that was ſuffered to come to a Lawyer, by the bleating of a Kid.

1. *A Country-man* being in a great ſuit, *came to a Lawyer, that he might get out of it,* having him for his Counſel.

2. *But he being* hindred with other buſineſs, bad one tell him, that he could not now be at leaſure for him; *wherefore he ſhould* go away, and come again another time.

3. *The*

221. *De Vulpe, carnem Leporis Cani laudante.*

1. VUlpes cùm fugaretur à cane, & jamjam esset capienda, nec ullam aliam evadendi viam invenire se posse cognosceret: Quid me, inquit, ô canis, perdere cupis, cujus caro *tibi usui esse non potest?*

2. Cape potiùs leporem illum (non procul enim lepus aberat) cujus carnem suavissimam mortales esse commemorant.

3. Canis igitur motus consilio vulpis, omissâ vulpe, *leporem insecutus est*, quem tamen ob *incredibilem* ejus *velocitatem* capere non potuit.

4. Paucis post diebus lepus conveniens vulpem, vehementer eam accusabat (verba enim ejus audierat) quòd se cani demonstrâsset.

5. Cui vulpes; Quid me accusas, lepus, quum tantopere te laudavi? Quid diceres, si te vituperassem?

6. *Mor.* Hæc fabula indicat, *multos mortales sub laudationis specie aliis perniciem machinari.*

222. *De Lepore calliditatem, & Vulpe celeritatem à Jove petentibus.*

1. LEpus & Vulpes à *Jove petebant*, hæc ut calliditati suæ pedum celeritatem; ille, ut velocitati suæ calliditatem adjungeret.

2. Quibus *Jupiter* ità respondit; Ab origine mundi è sinu nostro liberalissimo singulis animantibus sua munera sumus elargiti.

3. *Uni* autem *omnia dedisse aliorum fuisset injuria.*

4. *Mor.* Hæc indicat fabula, Deum singulis sua munera, ità esse *æquâ lance* largitum, ut *quisque esse debeat sua sorte* contentus.

223. *De Equo inculto, sed veloci; & cæteris eum irridentibus.*

1. EQui complures ad Circenses ludos fuerant adducti, pulcherrimis *phaleris ornati*, præter unum quem cæteri incultum, & ad hujusmodi certamen ineptum irridebant, nec unquam victorem futurum opinabantur.

2. Sed ubi currendi tempus advenit, & dato tubæ signo cuncti *carceribus exiluere*, tum demum innotuit, quantò hic paulò ante irrisus cæteros velocitate superaret.

3. Omnibus enim aliis post se longo intervallo relictis *palmam assecutus est.*

4. *Mor.* Fabula significat, non ex habitu, sed ex virtute, homines judicandos.

224. *De Rustico, per vocem hœdi, ad Jurisconsultum admisso.*

1. RUsticus quidam, *gravi lite implicitus*, ad quendam Jurisconsultum accesserat, ut *eo patrono* sese explicaret.

2. At ille *aliis negotiis impeditus, renuntiari jubet, se non posse nunc illi vacare: quare abiret, alias rediturus.*

3. *The Country man, who relied very much upon him, as* an old and trusty friend, *coming often again, was never let in.*

4. *At the last he carried a sucking and fat Kid with him, and stood* before the *Lawyers* door, *and* pinching the Kid, made it bleat.

5. *The Porter, who,* according to his Masters order, *used quickly to let in those that brought presents, when he heard the Kid's bleating, opened the gate presently, and bad the man come in.*

6. *Then the Country-man turning him to the Kid, said, I thank thee good Kid, that* hast made me such easie entrance.

7. Mor. *This fable sheweth,* that no things are so hard and difficult, but presents can make them open.

225. Of an old Man, that stoned a young fellow down, that stole his Apples.

1. A N *old man* intreated *a young fellow, that stole his apples,* in fair terms, *that he would come down out of the tree, and that he would not carry away his goods.*

2. *But when he* talked to no purpose, *because the young fellow scorned his age and his words, he said, I hear, that there is some vertue not only in words, but also in herbs.*

3. *He began therefore to pull grass, and to throw it at him.*

4. *Which when the young fellow saw,* he laughed exceedingly, *and thought the old man doted, who thought, he could beat him down out of the tree with grass.*

5. *Then the old man desiring to try all wayes, said, Seeing the power of words and of herbs can do no good against him that stealeth my goods,* I will try what I can do with stones, *in which also, they say, there is some vertue.*

6. *And throwing the stones at the young fellow, with which he had filled his lap, he forced him to come down, and go away.*

Mor. *This fable sheweth, that a wise man must first try every thing, before he* make use of arms to help himself withal.

226. Of the Nightingale, that promised the Hawk a Song for her life.

1. A *Nightingale being caught by an hungry Hawk, when she perceived she should presently be eaten up by him, intreated him fairly, that he would let her go,* promising that she would make him a huge requital, for such a great courtesie.

2. *And when the Hawk asked her, what requital she could make him; she said,* I will please thy ears with sweet songs.

3. *But I, quoth the Hawk,* had rather thou shouldest please my belly.

4. *For I can live without thy songs, but not without meat.*

5. Mor. *This fable implieth, that* profitable things are to be preferred before those that are pleasant.

3. Rusticus, qui huic ut *veteri fidique amico* plurimum fidebat, sæpiùs rediens, nunquam admissus est.

4. Tandem hœdum adhuc lactantem & pinguem secum deferens, *ante ædes* jurisperiti stabat, & *hœdum vellicans, illum balare cogebat.*

5. Janitor, qui *ex præcepto heri*, dona portantes admittere solebat, auditâ hœdi voce, januam illicò aperiens, hominem introire jubet.

6. Tunc rusticus, ad hœdum conversus; Gratias, inquit, ago, hœdule mi, qui tam *faciles mihi has effeciſti fores.*

7. *Mor.* Fabula indicat, *Nullas res tam duras difficileſque esse, quas munera* non *aperiunt.*

225. *De sene juvenem, poma sibi surripientem, saxis dejiciente.*

1. SEnex quidam juvenem sibi poma surripientem *blandis orabat verbis*, ut ex arbore discenderet, nec res suas vellet auferre.

2. Sed cùm *incassum verba funderet*, juvene ejus ætatem ac verba contemnente, Non in verbis tantùm, inquit, verùm etiam in herbis audio esse virtutem.

3. Herbas igitur vellere, & in illum jacere cœpit.

4. Quod juvenis conspicatus, *in vehementem risum effusus est*, & senem delirare arbitrabatur, qui crederet eum ex arbore herbis posse depellere.

5. Tunc senex omnia experiri cupiens, Quando, inquit, verborum & herbarum vires adversus raptorem mearum rerum nullæ sunt, *lapidibus agam*, in quibus quoque dicunt esse virtutem.

6. Lapidésque quibus gremium impleverat, in juvenem jaciens, illum descendere & abire coëgit.

7. *Mor.* Hæc fabula indicat, Omnia priùs sapienti tentanda, quàm *ad armorum confugiatur auxilium.*

226. *De Luscinià, cantum accipitri pro vità pollicente.*

1. LUsciniâ ab accipitre famelico comprehensâ, cùm modò se ab eo devorandum esse intelligeret, blandè eum rogabat, ut se demitteret, *pollicita pro tanto beneficio ingentem mercedem seſe relaturam.*

2. Cùm autem accipiter eam interrogaret, quid gratiæ sibi referre posset? *Aures*, inquit, *tuas mellifluis cantibus demulcebo.*

3. At ego, inquit accipiter, *malo mihi ventrem demulceas.*

4. Sine tuis enim cantibus vivere; sine cibo, non possum.

5. *Mor.* Hæc fabula innuit, *Utilia jucundis anteponenda.*

227. Of the Lion, that chose the Hog for his Companion.

1. *When the Lion was* minded to get him some companions, *and many living creatures wished* to bear him company, *and* beg'd hard for it; *scorning all the rest, he would onely make an association with the Hog.*

2. *And being asked a reason, he answered, Because this living Creature is so faithful, that he will never leave his friends and allies,* although in never so great danger.

3. Mor. *This Fable sheweth, That their friendship is to be desired, that do not* shrink back from affording relief, *in time of adversity.*

228. Of the Gnat, that beg'd meat and lodging of a Bee.

1. A *Gnat in winter-time,* when she thought she should be like to die for hunger and cold, *went to* the hives of Bees, *and* begged meat and lodging *of them.*

2. *Which if she could but get of them, she promised, that she would* teach *their children* musick.

3. *Then said a Bee to her, But I had rather my children should learn my trade, which can* shield them from the danger of hunger and cold.

Mor. 4. *This Fable admonisheth us,* To bring up our Children in those Trades, that are able to shield them from Poverty.

229. Of an Ass that was the Trumpeter, and a Hare that was the Letter-Post.

1. THe *Lion,* the King of Beasts, *being to fight against the Birds,* set his forces in array.

2. *And being asked by the Bear, what the Asses idleness, or the Hares fearfulness, (whom he saw to be there amongst other souldiers)* could avail him towards the victory, *he answered;*

3. *The Asse will call on my Souldiers to fight, with the sound of the trumpet; and the Hare will* serve for a letter-post, *because of the swiftness of her feet.*

4. Mor. *This Fable signifieth, that* no body is so contemptible, but may do us good in some thing or other.

230. Of the Hawks that fell out among themselves, which the Pigeons made friends.

1. THe *Hawks being at odds one with another, fought every day;* and being busied with their own quarrels, *they did not trouble other birds.*

2. *The Pigeons being sorry for their hap, made them friends, by sending Ambassadors.*

3. *But they, assoon as they were made friends amongst themselves, did not forbear to vex and kill the other weaker birds, and especially the Pigeons.*

4. *Then said the Pigeons amongst themselves, How much better for us was the Hawks falling out, than their agreement!*

5. Mor. *This Fable teacheth us, that* the factions *of bad* citizens *amongst themselves, are rather to be cherished than extinguished,* that they may let honest men

227. *De Leone, Porcum sibi socium eligente.*

1. LEo cùm *socios adsciscere sibi* vellet, multáque animalia *sese illi adjungere* optarent, idque *precibus & votis exposcerent*. Cæteris spretis, cum porco solùm societatem voluit inire.

2. Rogatus autem causam, respondit, Quia hoc animal adeò fidum est, ut amicos & socios suos in nullo *quantumvis magno discrimine* unquam relinquat.

3. *Mor.* Hæc fabula docet, eorum amicitiam appetendam, qui adversitatis tempore *a præstando auxilio non referunt pedem.*

228 *De Culice, cibum & hospitium ab Ape petente.*

1. CUlex hyberno tempore, *cum fame, & frigore periturum conjiceret*, ad *apum* accessit *alvearia*, ab eis *cibum & hospitium petens.*

2. Quæ si ab eis fuisset consecutus, promittebat filios earum se *artem musicam edocturum.*

3. Tunc quædam apis, At ego malo artem meam liberi mei discant, quæ eos *a fame & frigoris periculo eximere* poterit.

4. *Mor.* Fabula nos admonet, ut *liberos nostros his artibus eruditamus, quæ eos ab impia valent vindicare.*

229. *De Asino Tubicine, & Lepore Tabellario.*

1. LEo, *rex quadrupedum*, adversus volucres pugnaturus, *suorum acies instruebat.*

2. Interrogatus autem ab urso, quid ei asini inertia, aut leporis timiditas *ad victoriam conferre* possent, quos ibi inter cæteros milites adesse cernebat, respondit;

3. Asinus tubæ suæ clangore milites ad pugnam concitabit; Lepus verò ob pedum celeritatem, *tabellarii fungetur officio.*

4. *Mor.* Fabula significat, *Neminem adeo contemptibilem, qui aliqua re nobis prodesse non possit.*

230. *De Accipitribus inter se inimicis, quos Columbæ composuere.*

1. ACcipitres invicem inimici quotidiè decertabant, *suisque odiis occupati*, alias aves minimè infestabant.

2. Columbæ, illorum vicem dolentes, eos missis legatis composuêre.

3. Sed illi ubi inter se amici effecti sunt, cæteras aves imbecilliores, & maximè columbas, vexare & occidere non desinebant.

4. Tum secum columbæ; Quàm utilior accipitrum discordia, quàm concordia, nobis erat!

5. *Mor.* Hæc admonet fabula, Malorum inter se *odia civium* alenda potiùs quàm extinguenda; ut, dum *inter se digladiantur, viros bonos quietè*

men live quietly, *whilſt* they fall to drawing of ſwords amongſt themſelves.

231. Of the Governour, that was condemned of money unjuſtly taken.

1. A *Governour, that had* robbed the treaſury *that he had charge of, was* condemned of extortion.

2. *And when with much ado he reſtored what was taken away, one of that Province ſaid,*

3. *This Governour of ours* doth as women do, *which when they conceive children are very well pleaſed, but when they bring them forth,* are extreamly pained.

4. *This fable implieth, that* we muſt not ſteal other mens goods, *leſt when we are forced to part with them,* we be much grieved.

232. Of the old Man, that would put off Death.

1. AN *old man intreated death, which came to take him away, that he would* forbear a little, *till he had* made his Will, *and had* provided other things needful for ſuch a journey.

2. *To whom death ſaith, Why haſt thou not hitherto provided, being ſo often warned by me?*

3. *And when he ſaid, he never ſaw him before, he ſaid, When I took away every day not only thy equals, whereof none almoſt now remain, but alſo young folks, children and infants, did I not put thee in mind of thy mortality?*

4. *When thou perceivedſt thy* eyes to grow dim, *thy* hearing to be leſs, *and thy other* ſenſes day by day to fail, and thy body to wax unweildy, *did not I tell thee that I was nigh? and* doſt thou ſay, thou hadſt no warning?

5. *Wherefore* thou muſt put me off no longer.

6. Mor. *This fable ſheweth, that* we ought ſo to live, as if we ſaw death to be alwayes by us.

233. Of the Man, that ſpake to his bag of Money.

1. A *Covetous man, who was ready to die, and* like to leave a great heap of gold Nobles, that was ill gotten, behind him, *asked his* bag of money, *which he had bidden to be brought him, now that he was dying,* Whom *it was likely* to make merry.

2. *To whom the bag ſaid, Thine heirs, that ſhall* ſpend *the* money, *that thou haſt gotten with ſo much toil, upon* whores and feaſtings; *and the devils, that ſhall keep thy ſoul priſoner in eternal torments.*

3. Mor. *This fable ſheweth, that it is a very fond thing to* beſtow pains about ſuch matters, *as may be like to afford others joy, and our ſelves torment.*

The End of the firſt Book.

vivere permittant.

231. *De Prætore repetundarum damnato.*

1. PRætor, qui *pecuniam* cui præfuerat, *expilaverat*, *repetundarum damnatus fuerat*.
2. Cùmque ægrè ablata restitueret, dicebat quidam è provincialibus,

3. Hic noster Prætor *mulieres imitatur*, quæ fœtus accipientes mirâ voluptate afficiuntur; cùm autem eos emittunt, *incredibili dolore torquentur*.
4. *Mor.* Fabula innuit, *aliena non esse surripienda*, nè illa deponere coacti, *mœrore conficiamur*.

232. *De Sene, mortem differre volente.*

1. SEnex quidam mortem, quæ eum è vitâ raptura advenerat, rogabat ut *paululum differret*, dum *testamentum conderet*, & cætera *ad* tantum *iter necessaria præpararet*.
2. Cui mors; Cur non, inquit, hactenus præparâsti, toties à me monitus?

3. Et cùm ille eam nunquam à se visam antea diceret; Cùm, inquit, non æquales tuos modò, quorum nulli ferè jam restant, verùm etiam juvenes, pueros, infantes quotidie rapiebam, nonne te monebam mortalitatis tuæ?
4. Cùm *oculos hebescere*, *auditum minui*, cæterósque *sensus indies deficere*, *corpus ingravescere* sentiebas; nonne tibi me propinquum esse dicebam? & *te admonitum negas?*
5. Quare *ulterius differendum non est*.
6. *Mor.* Hæc fabula indicat, *ita vivendum*, *quasi mortem semper adesse cernamus*.

233. *De viro, sacculum nummorum alloquente.*

1. VIr quidam avarus, qui, *ingentem aureorum acervum male partum relicturus*, moriebatur, interrogabat *sacculum nummorum*, quem morienti sibi jusserat afferri, Quibus *voluptatem esset allaturus?*
2. Cui sacculus, Hæredibus, inquit, qui *nummos* à te tanto sudore quæsitos, in *scortis & conviviis profundent*; & dæmonibus, qui animum tuum æternis suppliciis mancipabunt.
3. *Mor.* Hæc fabula indicat, stultissimum esse *in eis laborare*, quæ aliis gaudium, nobis autem sint allatura tormenta.

Finis Libri primi.

ÆSOP's FABLES
English and Latin.

The Second Book.

1. Of the Fox and the He-Goat.

1. A *Fox and an He-goat being thirsty, went down into a well; in which, after they had drunk, the Fox saith to the He-goat, looking about him how to get forth,* Have a good heart, *Goat, for* I have devised a way how we may both get back.

For thou shalt rear thy self streight up, holding thy forefeet against the wall, *and lean thy horns forward,* holding down thy chin to thy breast, *and I skipping over thy back and thy horns, and getting out of the well, will pull thee out thence afterwards.*

3. *Whose advice the He-goat relying upon, and* being ready to do as he bad him, *the Fox skipt out of the well, and then dancea about* the well side *for joy, and was very merry, taking no care at all for the He-goat.*

4. *But when he was blamed by the He-goat as* a covenant-breaker, *he answered; In good truth Goat,* if thou hadst as much understanding in thy mind, as thou hast hairs on thy chin, *thou wouldest not have gone down into the well, before thou hadst* thought of a way how to get out again.

5. Mor. *This fable implieth, that* a wise man ought to consider the end, before he come to undertake a business.

2. Of the Fox, and the Lion.

1. A *Fox having never seen a Lion before, when once he* met him *on the way* before he was aware, *was* so affrighted at the sight of him, that he had like to have died.

2. *Which when it fortuned a second time afterwards, he was affrighted indeed at the sight of the Lion, but not so as before.*

3. *But when a third time he saw the same Lion in the City, he was not only not affrighted, but also went boldly to him,* and talked and discoursed with him.

4. Mor. *This fable implieth, that* custome and acquaintance causeth, that those things seem neither terrible nor dreadful, which are most to be feared and dreaded.

3. Of the Cocks, and the Patridges.

1. O*Ne having Cocks at home, bought a Partridg, and* put her amongst the Cocks, *to be kept & fatted; & the Cocks,* every one for his own particular

pecks

ÆSOPI FABULÆ,

Anglo-Latinæ.

Liber Secundus.

1. *De Vulpe, & Capro.*

1. VUlpes & caper ſitibundi in quendam puteum deſcenderunt; in quo cùm perbibiſſent, circumſpicienti reditum capro vulpes ait; *Bono animo eſto*, caper; *excogitavi* namque *quo pacto uterque reduces ſimus.*

2. Siquidem tu *eriges te rectum, prioribus pedibus ad parietem admotis*, cornuáque *adducto ad pectus mento* reclinabis, & ego per terga cornuáque tua tranſiliens, & extra puteum evadens, te iſtinc poſtea educam.

3. Cujus conſilio fidem habenti capro, atque, *ut ille jubebat, obtemperanti*, ipſa à puteo proſiliit, ac deinde præ gaudio *in margine putei* geſtiebat, exultabátque, nihil de hirco curæ habens.

4. Cæterùm cùm ab hirco ut *fœdifraga* incuſaretur, reſpondit; Enimverò, hirce, *ſi tantum tibi eſſet ſenſus in mente, quantum eſt ſetarum in mento*, non priùs in puteum deſcendiſſes, quàm *de reditu exploratum habuiſſes.*

5. *Mor.* Hæc fabula innuit, *Virum prudentem debere finem explorare, antequam ad rem peragendam veniat.*

2. *De Vulpe, & Leone.*

1. VUlpes nullum antea leonem conſpicata, cùm illi aliquando *ex improviſo*, ità *conſpectum ejus expavit*, ut *parum abfuerit quin exangueretur.*

2. Quod cùm iterum poſtea accidiſſet, ad conſpectum quidem leonis exterrita eſt, ſed non ita ut priùs.

3. Tertiò autem cùm leonem eundem in civitate eſſet intuita, non modò non exterrita, ſed etiam confidenter adiens, *cum eo collocuta eſt & confabulata.*

4. *Mor.* Hæc fabula innuit, quòd *conſuetudo, & converſatio facit, ut quæ maxime horribilia & formidanda ſunt, neque horrida, neque formidoloſa videantur.*

3. *De Gallis, & Perdice.*

1. GAllos quidam domi ſuæ cùm haberet, mercatus eſt perdicem eámque alendam, & *in ſocietatem gallorum dedit* unà cum illis ſaginandam;

ſeckt her, and beat her away.

2. *Now the Partridg was grieved in her ſelf, thinking, that* the Cocks did ſuch things to her, *becauſe her kind was quite differing from theirs.*

3. *But when he ſaw them ſhortly after* fighting amongſt themſelves, and ſtriking one another, *being eaſed of his grief and ſorrow, he ſaid;*

4. *Verily,* I will not be troubled any more hereafter, *ſo long as I ſee them* bickering at it, *even* amongſt themſelves.

5. Mor. *This fable implieth, that a diſcreet man ought patiently to bear the affronts offered him, by thoſe* of another Country, *whom he ſeeth not to forbear to wrong, even thoſe of their own home.*

4. Of the Fox, and the Head that he found.

1. A *Fox going once into a Muſician's houſe, as he gazed upon all the* inſtruments of Muſick, *and all the furniture of the houſe, he found* a Wolf's head skilfully and work-man like made of marble; *which when he had taken up in his hand, he ſaid; O head, that was made with a great deal of wit, having no wit at all!*

2. Mor. *This fable belongeth to them, that have* gallantry of body, *but no* activeneſs of mind.

5. Of the Collier, and the Fuller.

1. A *Collier* that dwelt in an hired houſe, *invited a fuller, that* was come thither hard by, that he would dwell with him in the ſame houſe.

2. *To whom the fuller anſwered, O friend,* It will not be convenient for me to do ſo; *for I am afraid, leſt that whatſoever I whiten, thou ſhouldeſt* ſmut it all with thy colliarly grime.

3. Mor. *This fable implieth, that* we muſt keep no company with lewd perſons.

6. Of the bragging Fellow.

1. A *Man that had* a while travelled abroad, *after he was come home again,* in a bragging manner told *both many other things that he had* gallantly atchieved *in other countries, and that the moſt of all, that he had* outleapt them all *at* Rhodes; *and ſaid, that the* Rhodians *that had been by, would bear him witneſs of the ſame.*

2. *To whom one of them that ſtood by, made anſwer, and ſaid, O Sir, if that be true which you ſay, what need have you of witneſſes?*

3. Look you where a Rhodian is; ſee, here is a leap for you.

4. Mor. *This fable ſheweth, that* where there is real teſtimony, there needs no words.

7. Of the Man, that tempted *Apollo.*

1. A Roguiſh fellow *went to* Delphos *to tempt* Apollo, having a ſparrow under his cloak, which he held in his fiſt; *and coming to the trivet, he asked him, ſaying; Is that alive or dead, which I have in my right hand? being ready to pull out the ſparrow alive, if* Apollo *had anſwered, that it was dead; & again, being ready to pull it out dead, in caſe he had anſwered, that it was alive.*

2. *For*

eámque gálli *pro se quisque* mordebant, abigebántque.

2. Perdix autem apud se afflictabatur, existimans, ideò *talia inferre sib a gallis*, quòd suum ab illorum genere alienum esset.

3. Ubi verò non multò post aspexit illos *inter se pugnantes, mutuoque percutientes*, recreata à mœrore & tristitiâ, inquit.

4. Equidem *post hæc non afflictabor amplius*, videns eos etiam *inter se dimicantes*.

5. *Mor.* Hæc fabula innuit, Virum prudentem debere æquo animo ferre contumelias ab *alienigenis* illatas, quos videt nè à domesticorum quidem injuriâ abstinere.

4. *De Vulpe, & Capite quodam reperto:*

1. VUlpes aliquando in domum citharœdi ingressa, dum omnia *instrumenta musica*, omnem supellectilem scrutaretur, reperit *e marmore caput lupinum scienter fabreque factum*; quod cùm in manum sumpsisset, inquit, ô caput cum magno sensu factum, nullum sensum obtinens!

2. *Mor.* Hæc fabula ad eos spectat, qui *corporis dignitatem* habent, *animi industriam* non habent.

5. *De Carbonario, & Fullone.*

1. CArbonarius *conducta in domo habitans*, fullonem invitavit, qui *eo loci proxime veniisset*, ut *iisdem in ædibus una habitaret*.

2. Cui fullo, O homo, *Non est istud factum conducibile:* vereor enim nè quicquid ipse candefacerem, id omne tu *carbonaria aspergine fuscares*.

3. *Mor.* Hæc fabula innuit, *nullum cum flagitiosis habendum esse commercium*.

6. *De Viro jactabundo.*

1. VIr quidam *aliquandiu peregrinatus*, cùm iterùm domum reversus fuisset, cùm multa alia in diversis regionibus à se *viriliter gesta jactabundus prædicabat*, tum verò id maximè, quòd Rhodi *omnes in certamine saliendi superasset*; ejusdem rei Rhodios, qui affuerant, testes esse.

2. Ad quem unus assistentium respondens, inquit, O homo, si verum istud est quod loqueris, quid tibi opus est testibus?

3. *Ecce Rhodium, ecce hic certamen saliendi.*

4. *Mor.* Hæc indicat fabula, quòd *ubi vera testimonia adsunt, nihil opus est verbis.*

7. *De Viro,* Apollinem *tentante.*

1. VIr quidam *facinorosus* Delphos se contulit, *Apollinem* tentaturus, *habensque passerculam sub pallio, quem pugno tenebat*, & accedens ad tripodas interrogabat eum, dicens, Quod habeo in dextrâ, vivítne, an mortuum est? prolaturus passerculum vivum, si ille mortuum respondisset; rursus prolaturus mortuum, si vivum respondisset.

2. *For he would have killed it presently,* in a private manner, *under his cloak, before he pulled it out.*

3. *But the god understanding the* knavish craftiness *of the fellow, said; O thou that comest to ask me,* do whether thou hadst rather (*for,* it is in thy power to chose whether thou wilt) *and bring out that which thou hast in thy hand, whether it be alive or dead.*

Mor. *This fable implieth, that* nothing can lie hid from, or deceive the knowledg of God.

8. Of the Fisherman, and the Sprat.

1. A *Fisherman having* cast his nets into the sea, *drew out* a little sprat, *which thus entreated the Fisherman.*

2. *Do not take me* at the present, *being so small and little;* let me go & grow, *that afterwards thou maist enjoy me, being thus grown to the full, to thy greater profit.*

3. *To whom the Fisherman said,* I should be mad indeed, *if I should* omit the gain which I have in my hand, *though it be but little, in hope of a future good thing,* although it be very great.

4. Mor. *This fable implieth, that he is a fool, who for the hope of a greater matter, doth not take a thing that is both present & certain, though it be but small*

9. Of the Horse, and the Ass.

1. A *Man had a horse and an Ass.*

2. As they travelled on the way, *the ass said to the horse,* If thou wouldest have me well, ease me of some of my burden.

3. Whilst the horse minded not his words, *the* ass sunk under his burden, *and died.*

4. *Then the owner of the beasts laies upon the horse, all the fardles which the Ass carried, and also* the hide, *which he had* flead from off the dead Ass.

5. With *which* burden, *the horse being* over-born, *and groaning, said with a loud voice:*

6. *Wo is me, the unhappiest of all the beasts in the world! what a misfortune hath befallen me, poor horse!*

7. *For, refusing a part, I now carry all the load, and his skin withal to boot.*

8. Mor. *This fable implieth, that* the greater ought to partake in their labours with the less, that both may be safe.

10. Of the Man, and the Satyre.

1. A *Man had* contracted amity *with a Satyre, who,* as they sat together to eat, (there being a great storm and cold) *the man* put his hands to his mouth, and warmed them with his breath.

2. *Which the Satyre seeing, asked him why he did it.*

3. *He saith,* I warm my cold hands with the warmth of my mouth.

4. *And a little after,* some warm broth *being brought, when the man* again held his hand with the pottage to his mouth, *and* cooled the heat of the meat with blowing upon it, *the Satyre asked him wherefore he did it.*

5. *And when the man answered him, That I may cool my meat: But I, quoth the Satyre,* will use no familiarity with thee hereafter, *who dost* draw both hot

2. Occidisset enim statim sub pallio *clam*, priusquam proferret.

3. At deus *subdolam calliditatem* hominis intelligens, dixit; O consultor, *Utrum mavis facere* (*penes te namque arbitrium est*) *facito*, & sive vivum sive mortuum, quod in manibus habes, præferto.

4. *Mor.* Hæc fabula innuit, *Mentem divinam nihil neq; latere, neq; fallere.*

8. *De Piscatore, & Smaride.*

1. PIscator quidam, *demissis in mare retibus*, extulit *Smaridem pusilli corporis*, quæ sic piscatorem obsecrabat.

2. Noli me *in præsentia* capere tam pusillam & minutam; *sine abire*, & crescere, ut postea sic adulta commodo majore potiaris.

3. Cui piscator inquit; *Ego* verò *amens sim*, si *lucrum quod inter manus habeo*, licet exiguum, prætermittam, spe futuri boni, *quantumlibet magni.*

4. *Mor.* Hæc fabula innuit, Stolidum esse, qui propter spem majoris, rem & præsentem & certam (licèt parvam) non amplectitur.

9. *De Equo, & Asino.*

1. VIr quidam habebat equum & asinum.

2. *In itinere* autem *faciendo*, inquit asinus equo; *Si me salvum vis leva me parte oneris mei.*

3. *Equo illius verbis non obsequente*, asinus *sub onere cadens*, moritur.

4. Tunc dominus jumentorum, omnes quas portabat asinus sarcinas, simulque *corium*, *quod a mortuo exuerat*, equo imponit.

5. Quo *onere depressus* equus & gemens, cum clamore inquit;

6. Væ mihi jumentorum infelicissimo! quid mihi misero mali evenit!

7. Nam recusans partem, nunc totum onus porto, insuper & illius corium.

8. *Mor.* Hæc fabula innuit, *Majores debere in laboribus participes esse minoribus, ut utrique sint incolumes.*

10. *De Viro, & Satyro.*

1. VIr quidam cum Satyro *amicitiam inierat*, qui *cum edendi gratia sederent*, *exorta cœli tempestate ac frigore*, vir *manus ad os admovens anhelitu refocillabat.*

2. Quod intuens Satyrus, interrogabat, quamobrem id faceret.

3. Ille inquit, *Calore oris algentes manus refocillo.*

4. Paulóque pòst *calidiori edulio* allato, cùm vir iterum *ad os manum cum edulio admovens calorem cibi aspiratione refrigeraret*, interrogat Satyrus, quamobrem id faceret.

5. Respondente autem viro, Ut edulium refrigerem: Atqui ego, inquit Satyrus, *tecum posthac amicitiam non exercebo*, qui *ex uno ore & calidum*

frigus

hot and cold out of one mouth. *Fare thee well.*

6. *This fable implieth, that* his friendſhip is to be avoided, whoſe life is double, and ſpeech not ſingle.

11. Of the Fox, and the Libard.

1. THe *Fox and the Libard* wrangled about their fairneſs; *and as the Libard* highly commended his own changeable coloured skin, *when the Fox could not* more ſet out her own, *ſhe ſaid*;

2. *But, how much more gay am I, which have not a body, but* a mind of changeable colours!

3. Mor. *This fable implieth, that* the beauty of the mind exceeds the beauty of the body.

12. Of the Cat that was turned into a Woman.

1. A Hanſome youngman took delight in a Cat.

2. *He beſought* Venus, *that ſhe would turn her into a woman.* [girl.

3. *The goddeſs pitying the young man's deſire, turned the beaſt into a* pretty

4. *With whoſe beauty, the young man being inflamed, brings her home with him*

5. *Who, as they ſat together in the chamber,* Venus *having a mind to try, whether ſhe had altered her manners as well as her body,* ſent in a mouſe into the middle of the room.

6. *But ſhe, forgetting both the company that were there, and* the bride-chamber, *roſe out of the chamber, & followed the mouſe, being deſirous to eat her.*

7. *Then the goddeſs being angry, reſtored her again into her own condition.*

8. Mor. *This fable ſheweth, that wicked men, though they may alter their condition and ſtate, yet they do not alter their manners.*

13. Of the Husbandman, and his Dogs.

1. A *Husbandman being* taken tardy *in the field* with winter weather, when his victuals failed, *firſt killed all his ſheep, and eat their fleſh, and preſently after his goats; and laſt of all he was maintained with his* draught-oxen *being killed.*

2. *Which when the dogs had obſerved, they ſpake amongſt themſelves, ſaying, But let us* run away *from hence.* [us.

3. *For if our maſter hath not ſpared his* draught oxen, *ſurely he will not ſpare*

4. Mor. *This fable ſheweth, that they are to be ſhunned and avoided, that* do not hold off their hand, *even* from thoſe of their neer acquaintance.

14. Of the Husbandman, that taught his Sons.

1. A *Husbandman ſeeing his ſons every day* brabling, *and that they could not be made friends, gave order, that a* handful of rods *ſhould be brought him.*

2. *Now his ſons were there ſitting.*

3. *Which rods, when they were brought, he* tied them all together into one bundle, *and had every one of his ſons take the bundle and to break it.*

4. *But when they were not able to break them, he looſed the bundle afterwards, and gave the rods,* to every one one, *to be broken; and* made this inference to them *when they brake them quickly and eaſily.*

5. *This*

promis & frigidum. Vale.

6. *Mor.* Hæc innuit fabula, *devitandum ejus amicitiam esse, cujus anceps vita est, & non simplex sermo.*

11. *De Vulpe & Pardo.*

1. VUlpes & Pardus, *de pulchritudine altercabantur*; & Pardo *suam pellem versicolorem extollente*, Vulpes cùm *suam præponere* non posset, inquit;

2. At quantò ego speciosior, quæ non corpus, sed *animum versicolorem* sortita sum!

3. *Mor.* Hæc fabula innuit, *Pulchritudinem animi antecellere pulchritudinem corporis.*

12. *De Fele, in Fœminam mutatâ.*

1. FElis *quædam delicium formosi erat cujusdam adolescentis.*

2. Hanc ille ut in fœminam mutaret, *Venerem* deprecatus est.

3. Dea miserta cupiditatis adolescentuli, convertit bestiam in *speciosam puellam.*

4. Cujus formâ inardescens adolescentulus adducit illam secum domum.

5. Quibus considentibus in cubiculo, *Venus* volens periculum facere, nunquid illa, cum corpore mutâsset & mores, *murem immisit in medium.*

6. At illa, & eorum qui aderant, & *cubiculi nuptialis* immemor, è cubiculo surgens, murem insequebatur, illum comedere cupiens.

7. Tunc dea indignata, eam iterum in suam restituit naturam.

8. *Mor.* Hæc indicat fabula, Sceleſtos homines, etsi conditionem statúmque mutent, tamen mores nequaquam mutare.

13. *De Agricolâ & Canibus.*

1. AGricola quidam *hyberno sydere* in agro *deprehensus, deficientibus cibariis* primùm interfectis singulis ovibus, illarum carnibus vescebatur, mox & caprarum; postremò *operariis bobus* interremptis alebatur.

2. Quòd canes cùm animadvertissent, inter se collocuti sunt, dicentes, At nos hinc *faciamus fugam.*

3. Si enim *operariis bobus* dominus noster non pepercit, nec nobis quidem parcet.

4. *Mor.* Hæc indicat Fabula, Fugiendos eos esse cavendósque, qui *a familiaribus* quoque *manus non abstinent.*

14. *De Agricolâ, filios docente.*

1. AGricola filios suos videns quotidie *litigantes*, neque in gratiam inter se reduci potuisse, jussit *fasciculum virgarum* sibi afferri.

2. Aderant autem filii ibi sedentes.

3. Quæ cùm allatæ essent *colligavit omnes in unum fasciculum*, jussitque singulos filiorum fasciculum capere, atque confringere.

4. Illis autem confringere non valentibus, solvens posteà fasciculum tradit *singulas singulis* eis frangendas; atque *illis* statim faciléque frangentibus *intulit.*

5. Ità

5. *Thus shall ye also, my sons, shew your selves impregnable to your enemies, and invincible, if ye shall* continue *thus* all in a mind.

6. *But if not, your own very contention, and falling out one with another, will make you a ready prey for your enemies.*

7. Mor. *This fable sheweth, that mens affairs do indifferently either* thrive *by concord, or* fail *by discord.*

15. Of the Woman, and the Hen.

1. A *Widow woman had a Hen, that* laid her every day an egg.

2. *Now the woman hoping, that she would lay her two eggs for one, if she should give her more meat,* brought her up plentifully.

3. *But the hen being made fatter, could* not *lay* so much as one egg.

4. Mor. *This fable sheweth, that men* growing lither through riot and abundance, *are* hindred from their purposes.

16. Of the Man, whom the Dog had bitten.

1. ONe *that was bitten by a dog,* went about to every body *begging cure; & he met with one, who, when he knew the quality of the disease, said:*

2. *If thou indeed, friend, wouldest recover, take* a crust of bread, *steept in the blood of the wound, and give it to the dog that bit thee, to eat.*

3. *To whom he said again, Truely, if I should do so, I should deserve to be worried by all the dogs in this town.*

4. Mor. *This fable sheweth, that wicked men are then most heartened on to do mischief, when they receive the greatest courtesies.*

17. Of the two friends, and the Bear.

1. A *Bear met two friends, as they travelled on the high-way together; one of whom being affrighted,* climbed up into a tree, and kept close: *but the other, when he conceived, that he was* an unfit match for the Bear, *and that if he should fight, he was likely to be overcome, threw himself down on his face, and* made as though he were dead.

2. *Now the Bear coming to him, smelt at his ears, and the hinder part of his head, whilst he that lay all along,* held his breath *continually; so the Bear thinking that he was dead, went his way.*

3. *For they say, that a Bear* doth not exercise his savageness upon dead bodies

4. *By and by the other man, that had lien close among the green boughs of a tree, came down, & asked his friend, what the bear had* said to him in his ear.

5. *To whom his friend said, He advised me, That I should not* travel *hereafter with such friends.*

Mor. 6. *This Fable implieth, That those friends are to be avoided, who* shrink back from helping one in a time of danger.

18. Of the young fellows, and the Cook.

1. T*Wo young fellows* had bought *meat of a Cook* betwixt them.

2. *But when the Cook* minded some business in the house, *&* applied himself about it, *the one of the young men* put *a piece of meat* into the others hand.

2. *At*

5. Ità & vos filii mei, si *unanimes invicem perstiteritis*, inexpugnabiles vos hostibus, & invictos præbebitis.

6. Sin minùs, ipsa vestra æmulatio atque seditio opportunam vos prædam inimicis faciet.

7. *Mor.* Hæc fabula innuit, æquè res humanas *facere* vel concordiâ *incrementum*, vel discordiâ *jacturam*.

15. *De Muliere, & Gallina.*

1. MUlier quædam vidua habebat Gallinã, *quotidie singula ova parturientem*.

2. Sperans mulier autem pro singulis bina ova parituram, si plus tribuisse escarum, *opipare educabat*.

3. Gallina verò pinguior affecta, *ne unum quidem ovum* parturire poterat.

4. *Mor.* Hæc fabula indicat, Quòd *homines propter luxum & copiam rerum marcescentes, ab industrio retardantur*.

16. *De Homine, quem Canis momorderat.*

1. ADmorsus à cane quidam, *circuibat singulos*, corrogans curationem, nactúsque est quendam, qui, cognitâ mali qualitate, inquit:

2. Si tu quidem, ô homo, convalescere vis, *sume crustulum panis* madefactũ in sanguine vulneris, & porrige cani, qui te momordit, comedendum.

3. Cui ille deinceps, inquit, Ego mehercule si istuc fecero, dignus sim, qui ab omnibus hujus urbis canibus præmordear.

4. *Mor.* Hæc fabula indicat, Improbos homines, quum maxima beneficia *acceperint*, tum maximè ad malefacta animari.

17. *De duobus Amicis, & Urso.*

1. DUobus amicis, unà iter facientibus, fit ursus obviam; quorum unus perterritus *in arborem scandens latuit*; alter verò quum se *imparem urso* fore, &, si pugnare vellet, superatum iri intelligeret, procidens *simulabat se mortuum*.

2. Ursus autem adveniens, aures & occipitium olfaciebat; illo, qui stratus jacebat, usquequaque *continente respirationem*; ita mortuum esse credens ursus, abiit.

3. Aiunt enim ursum, *non sævire in cadavera*.

4. Mox alter, qui inter frondes arboris latuerat, descendens, interrogat amicum, quidnam *ad aurem* ursus *cum tuo* esset *locutus*.

5. Cui amicus inquit; Admonuit me, nè posthac cum hujusmodi amicis *iter faciam*.

6. *Mor.* Hæc fabula innuit, devitandos eos amicos, qui periculoso in tempore *ab auxilio præstando revocant pedem*.

18. *De Adolescentibus, & Coquo.*

1. DUo adolescentes opsonium à coquo *mercati communiter* erant.

2. Cæterùm quum coquus quibusdam *negotiis domesticis intenderet, vacaretque*, alter adolescentum partem opsonii *in alterius manum immisit*.

3. Con-

3. *As soon as the Cook turned himself, and ask'd for* the piece of flesh which was missing; *he that had taken away the flesh, swore that he had it not; and he that had it, swore, that he took it not away.*

4. *To whom the Cook said,* when he perceived the knavery of the young men, *Though* the thief be unknown to me, *yet will he not be unknown to that God, by whom ye have sworn.*

5. Mor. *This fable implieth, that if we conceal any thing from men, we can by no means conceal it from God, who alone looketh upon all things, & seeth all things.*

19. Of the Reed, and the Olive-tree.

1. *THE Reed and the Olive-tree* disputed about their constancy, *strength and firmness.*

2. *The Olive-tree indeed* taunted *the reed, because it was weak, and* bending with every wind.

3. *But the Reed held its peace, waiting* not very long.

4. *For, when a great wind came, the Reed was tossed, and bent backward; but the Olive-tree, when it would needs* strive against the violence of the winds, *was broken.*

5. Mor. *This fable implieth,* that they that give way to them that are stronger than themselves for a time, are better than they that do not give way.

20. Of the Trumpeter.

1. *THere was a Trumpeter, that* gave the alarum *in the time of battle.*

2. *He being* taken by the enemies, *cryed out to them that stood about him,*

3. *Do not kill me, men, that am* harmless and innocent.

4. *For I never killed any man.*

5. *For I have nothing else, but this trumpet.*

6. *To whom they answered again with an outcry:*

7. *Thou shalt be killed the rather for this, because when thou thy self canst not fight, thou canst* set others on to fight.

8. Mor. *This fable implieth, that they offend more than others, who perswade evil and wicked Princes to do unjustly.*

21. Of the Fowler, and the Viper.

1. A *Fowler having taken his* birding nets, *went a fowling, and when he saw a stock-dove sitting in the top of a tree, he moved his reeds,* set artificially *with his nets,* closely *towards the bird, hoping he should be able to catch her.*

2. *Which as he did,* gazing up on high, *he trod upon a viper that lay there, which being vexed with the smart, bit the man.*

3. *But he now ready to faint, said, Alas poor man! Who whilst I would catch another, being my self catch'd by another, am undone.*

4. Mor. *This fable implieth, that deceitful men* hide their treacherous tricks, *and yet do often* suffer the same from others.

22. Of

3. Convertente se coquo, & *partem carnis, quæ aberat*, requirente; qui carnem sustulerat, jurabat se non habere; qui verò habebat, jurabat se non abstulisse.

4. Quibus coquus, *intellecta adolescentum astutia*, inquit; Etsi *me latet fur*, tamen eum, quem jurâstis, Deum non latebit.

5. *Mor.* Hæc fabula innuit, quòd si quid homines celamus, Deum nequaquam celare poterimus, qui solus omnia prospicit, & omnia videt.

19. *De Arundine, & Oleâ.*

1. DIsceptabant Arundo & Olea *de constantia*, de fortitudine, & de firmitate.

2. Olea quidem *probra* arundini *ingerebat*, ut fragili, & ad *omnem ventum vacillanti*.

3. Arundo autem obticebat, *non longum tempus* expectans.

4. Nam cùm ventus vehemens ingruisset, arundo agitabatur, reflectabatúrque: Olea verò, quum *violentiæ ventorum reluctari* vellet, confracta est.

5. *Mor.* Hæc fabula innuit, eos *qui fortioribus ad tempus cedunt, potiores esse iis qui non cedunt*.

20 *De Tubicine.*

1. ERat tubicen quidam, qui in militiâ *signum caneret*.

2. *Is, interceptus ab hostibus*, ad eos qui circumciebant, proclamabat,

3. Nolite me, O viri, *innocuum insontemque* occidere.

4. Nullum enim unquam ego occidi.

5. Quippe nihil aliud, quàm hanc tubam habeo.

6. Ad quem illi vicissim cum clamore responderunt,

7. Tu verò hoc ipso magis trucidaberis, quòd, cùm ipse dimicare nequeas, *cæteros* potes *ad certamen impellere*.

8. *Mor.* Hæc fabula innuit, quòd præter cæteros peccant, qui malis & improbis principibus persuadent ad iniquè agendum.

21. *De Aucupe, & Viperâ.*

1. AUceps quidam, sumptis *aucupatoriis retibus*, ad venandum processit, visóque palumbo in cacumine arboris sedente, *compositas artificiosè* arundines cum retibus, ad avem *clanculum* admovebat; sperans illam se venari posse.

2. Quod cùm egit, *in altum innuens*, jacentem viperam pedibus pressit; quæ exasperata dolore hominem momordit.

3. At ille jam deficiens, Me miserum, inquit, qui dum alterum venari volo, ipse ab altero captus pereo.

4. *Mor.* Hæc fabula innuit, fraudulentos homines *insidias suas occultare*; sæpe tamen *ab aliis idem sustinere*.

22. *De*

22. Of the Beaver, *that geldeth himſelf.*

1. THe Beaver *is ſaid to continue in the water* more than other four-footed beaſts, *and that his ſtones are* very good *indeed* in Phyſick.

2. *When he ſeeth that he is like to be caught, when men hunt him, (for he knoweth why he is hunted after) he himſelf* bites off his cods, *and throwing them towards them that purſue him, by this means eſcapes ſafe.*

3. Mor. *This fable ſheweth, That wiſe men ought by his example, to* have no regard of their means, ſo they may obtain ſafety.

23. Of the Tunie, and the Dolphin.

1. A *Tunie, as he fled from a Dolphin, that* purſued him with full ſpeed, *and was juſt ready to be taken,* wound himſelf faſt in a narrow creek.

2. *The Dolphin alſo, with his very force, was daſh'd upon another like it.*

3. *At which the Tunie looking back, and ſeeing him gaſping, ſaid,*

4. Now my death doth not grieve me, *whilſt I ſee him that was the cauſe of my death, dying with me.*

5. Mor. *This fable ſheweth, That men* bear their miſeries patiently, *when they ſee them miſerable, that were the cauſers of their miſeries.*

24. Of the Dog, and the Butcher.

1. A *Dog leaping into a Butchers ſhop, whilſt the Butcher was buſied about ſomething, having ſnatched up* a beaſt's heart, *ran away.*

2. *Towards which the Butcher turned, and looking after him as he ran, ſaid;*

3. *O dog,* I ſhall watch you, wherever you ſhall be.

4. *For thou haſt not ſtolen away my heart, but* haſt put heart into me.

5. Mor. *This fable teacheth, that* loſs is alwaies a leſſon to men.

25. Of the Fortune-teller.

1. A *Fortune-teller ſat in the market, and talked.*

2. *To whom one brought news, that* his houſe-doors were broken open, *and that all the goods that were in the houſe, were taken away.*

3. *At which tidings, the fortune-teller ſighing, and* running for ſpeed went home.

4. *Whom one ſeeing running, ſaid to him, O thou that promiſedſt that thou wouldſt foretel other mens buſineſs, ſurely thou thy ſelf didſt not foretel thy own*

5. Mor. *This fable pertaineth to thoſe, who not well-ordering their own affairs, endeavour to foreſee and conſult for other mens, which do not belong unto them.*

26. Of the Sick-man, and the Doctor.

1. A *Sick-man* being asked *by a Doctor* how he did, *anſwered, That* he was fallen into an extraordinary ſweat.

2. *To whom the Doctor ſaid, That is good.*

3. *Again, another day being asked how he did, he anſwered, I have been a long time troubled, being* taken with a chilneſs.

4. *And*

22. *De Castore,* virilia sibi amputante.

1. CAstor *præter cæteros quadrupedes* in aquâ durare dicitur, ejúsque genitalia *ad artem medicam* sanè *utilia* esse.

2. Ubi vidit indagantibus hominibus se captum iri (non enim ignorat quamobrem indagetur) ipse *sibi genitalia præscindit,* atque in sequentes projiciens, hoc modo incolumis evadit.

3. *Mor.* Hæc fabula indicat, hujus exemplo prudentes debere, *pro adipiscenda salute, nullam rationem habere fortunarum.*

23. *De Thynno, & Delphino.*

1. THynnus quum Delphinum *insequentem præcipiti cursu* fugeret,& jamjam capiendus esset, *in anfractum quendam se intorsit.*

2. Delphinus quoque ad alterum similem impetu ipso allisus est.

3. Ad quem Thynnus respiciens, eúmque exspirantem videns, inquit:

4. *Jam mihi mors non est molesta,* videnti eum, qui mihi causa mortis est, mecum morientem.

5. *Mor.* Hæc fabula indicat, *æquo animo ferre hominet calamitates,* cùm eos, propter quos in calamitate sunt, calamitosos aspiciant.

24. *De Cane, & Lanio.*

1. CAnis quidam insiliens macellum, lanio in aliquâ re occupato, arrepto *pecoris corde* fugiebat.

2. Ad quem lanius conversus fugientem aspiciens, inquit:

3. O canis, *ubicunque fueris, te observabo.*

4. Non enim mihi cor sustulisti, sed *cor dedisti.*

5. *Mor.* Hæc fabula indicat, *jacturam semper esse hominibus doctrinam.*

25. *De Vaticinatore quodam.*

1. VAticinator quidam in foro sedens, sermocinabatur.

2. Cui quidam denunciat fores *domus* ejus *effractas esse,* omniáque direpta, quæ in domo fuissent.

3. Ad quem nuncium vaticinator gemens *properansque cursu, se domum recipiebat.*

4. Quem currentem quidam intuens, O tu, inquit, qui aliena negotia te divinaturum promittis, certè tua ipse non divinasti.

5. *Mor.* Hæc fabula ad eos spectat, qui res suas non rectè administrantes, alienis quæ nihil ad eos pertinent, providere, & consulere conantur.

26. *De Ægroto, & Medico.*

1. ÆGrotus quidam à medico *interrogatus, quonam modo se habuisset, Præter modum* respondit *in sudorem se fuisse resolutum.*

2. Cui medicus, Istud, inquit, bonum est.

3. Altero autem die iterùm interrogatus, quonam modo haberet; respondit, *Algoribus correptus,* diu vexatus sum.

4. *And that is good too, quoth the Doctor.*

5. *A third time, when the same Doctor asked him, he said,* I am much weakned with a scouring of my body.

6. *That is good too, quoth the Doctor.*

7. *Afterwards, when an acquaintance asked him,* How do you?

8. He *answered, O friend, I am well again and again, but I am dying.*

9. Mor. *This fable sheweth, that* flatterers are to be blamed.

27. Of the Ass and the Wolf.

1. AN *Ass having trod upon* a splinter of wood, *halted, and when he saw a Wolf, he said,*

2. *Look, Wolf,* I am ready to die for pain, *being like to become either thy prey, or the vultures, or the ravens.*

3. I earnestly request of thee only one piece of service.

4. Pull this splinter *first* out of my foot, *that I may at the least die without torment.*

5. *Then the wolf* taking hold of the splinter with his foreteeth *pulled it out.*

6. *But the Ass having forgot the pain,* hit his iron-shod heels against the wolf's face; *and after he had broken his forehead, his nose, and his teeth, he ran away: whilst the wolf blamed himself, and said,* That he was righly served, *because he that had learned to be a butcher of beasts, would now become their Chirurgeon.*

7. Mor. *This fable sheweth, That they that* forsake their own trades, and betake themselves to others not fitting for them, *are* liable to scorn *& danger.*

28. Of the Fowler, and the Black-bird.

1. A *Fowler had* spread nets for birds, *which a Black-bird* seeing a good way off, *she* asked the man, what he did.

2. *He answered, that he was* building a City; *and he* went away further off, and hid himself.

3. *Now the Black-bird* trusting his words, *and coming to the bait laid by his nets,* was caught.

4. *And as the fowler ran to her, she said, O friend, if you build such a City as this, you will not find many inhabitants in it.*

5. Mor. *This fable implieth, That the private and publick weal, is most of all destroyed* on that fashion, *when the Rulers* use cruelty.

29. Of the Traveller, and the Bag that was found.

1. A *Traveller having* gone a long journey, *vowed, that if he found any thing, he would offer the half of it to* Jupiter.

2. *And afterwards when he had found* a bag full of Dates and Almonds upon the Road, *he ate all the Dates and the Almonds.*

3. *But he offered the Date-kernels, and the Almond* shells and husks *at the altar, saying;*

4. *Thou hast,* Jupiter, *what I vowed to thee; for I offer thee* the insides and the outsides *of that which I have found.*

5. Mor. *This fable implieth, that a covetous person,* for greediness of money

4. Et id quoque, Medicus inquit, bonum est.
5. Tertiò, quum ab eodem medico interrogaretur; respondit, *Profluvio corporis debilitatus sum.*
6. Istud etiam, Medicus inquit, bonum est.
7. Posteà autem à familiari quodam interrogatus, quomodo habes?
8. O amici, respondit, etiam atque etiam bene habeo, sed morior.
9. *Mor.* Hæc fabula indicat, *arguendos assentatores.*

27. *De Asino, & Lupo.*

1. ASinus calcato *ligni aculeo* claudicabat, conspectóque lupo ait,

2. O lupe, en *præ cruciatu morior*, futurus esca aut tua, aut vulturum, aut corvorum.
3. *Unum modo abs te munus flagito.*
4. *Educ* priùs *de pede aculeum*, ut moriar saltem sine cruciatu.

5. Tunc lupus *summis dentibus aculeum mordicus deprendens*, eduxit.
6. Asinus verò doloris oblitus, *ferratos calces in faciem lupi impegit*; fractisque illius fronte, naribus & dentibus, aufugit: lupo seipsum accusante, ac *merito sibi id evenisse dicente*, quòd qui didicerat esse lanius jumentorum, nunc illorum volebat esse Chirurgus.

7. *Mor.* Hæc indicat fabula, quòd qui *sua artificia deserunt, transferentes se ad alia ipsis non apta*, & *in derisum veniunt*, & in discrimen.

28. *De Aucupe, & Merulâ.*

1. AUceps *tetenderat volucribus retia*; quod *eminus intuente* merulâ, *percontabatur hominem, quid negotii ageret.*
2. Ille respondit, se *condere urbem, abiitque longius, & sese abdidit.*

3. Merula verò *illius verbis fidem habens*, & accedens ad escam juxtà retia appositam, capta est.
4. Accurrente aucupe, inquit, O homo, si tu quidem talem urbem condis, haud multos invenies incolas.
5. *Mor.* Hæc fabula innuit, *eo* maxime *modo* rem privatam & publicam destrui, cùm præsides *sævitatem exercent.*

29. *De Viatore, & Perâ inventâ.*

1. VIator *longum ingressus iter*, si quid inveniset, ejus dimidium *Jovi* se oblaturum vovit.
2. Inventâ autem posteà *in itinere pera palmularum amygdalarumque plena*, comedit omnes palmas amygdalásque.
3. Sed harum nucleos, illarum *putamina & cortices*, ad aram quandam obtuli, inquiens;
4. Habes, *Jupiter*, quod tibi voveram: quod enim inveni, ejus & *interiora & exteriora* tibi offero.

Mor. Hæc fabula innuit, avarum *propter pecuniæ cupiditatem*, etiam

will endeavour to couſen even the gods.

30. Of the Boy, and his Mother.

1. A *Boy having ſtoln his ſchool-fellows* horn-book *at the ſchool, brought it to his Mother*; *by whom he being not puniſhed*, plaied the thief more every day than other.

2. *And* in proceſs of time, *he began to ſteal bigger things.*

3. *At the laſt*, he was found out by the Magiſtrate, and led to execution.

4. *But when his Mother followed him, and cried out, he entreated* the guard, *that they would let him* ſpeak to her in her ear a little.

5. *Who, when they gave him leave*; *and* his Mother, that made haſte, laid her ear to her ſons mouth, he bit a piece out of his mother's ear.

6. *When his mother and the reſt rated at him, not only as being a thief, but alſo* ungracious towards his own mother, *he ſaid:*

7. This woman hath been the cauſe of my undoing.

8. *For if ſhe had whip'd me for the horn-book which I ſtole, I ſhould not have gone on to further matters, and* be brought thus to the gallows.

9. Mor. *This fable ſheweth, that* they that are not reſtrained when they begin to do amiſs, come to greater villanies.

31. Of the Shepherd, that turned Sea-man.

1. A *Shepherd kept his flock* on the Sea-coaſts, *who when he ſaw the Sea calm*, he had a great mind to make a voyage to a Mart.

2. *Having therefore* fold his ſheep, *and bought ſome* bags of Dates, he went to ſea.

3. Now when a great ſtorm aroſe, and the ſhip was in danger to be ſunk, *he threw all the burden of the ſhip into the ſea, and* had much ado to eſcape, after he had unladed the ſhip.

4. A few daies after, *when one came and wondred at the calmneſs of the ſea*, (*for it was* very calm) *he anſwered and ſaid:*

5. *It would have ſome Dates again*, as far as I conceive, *and therefore it ſheweth it ſelf ſo ſtil.*

6. Mor. *This fable ſheweth, that* men are made wiſer by loſs and danger.

32. Of an old-mans Son, and a Lion.

1. AN elderly man *had an only ſon* of a generous ſpirit, *and* one that loved hounds well; *he had ſeen his ſon* in his dream *to be killed by a Lion.*

2. *Being afraid, leſt hereafter perchance, the event at one time or other ſhould follow this dream, he built* a very fine roof, *and* very pleaſant, with fretted roofs and windows.

3. *And bringing his ſon thither*, he looked ſtrictly to him every day.

4. *For he had painted in the houſe all ſorts of living creatures*, for his ſons delight: *amongſt which he had alſo painted a lion.*

5. *The young man looking upon theſe things*, became ſo much the more troubled.

6. *And ſtanding* one *time nearer the lion, he ſaid:*

7. O *thou* moſt cruel beaſt, I am kept in this houſe as in a priſon, *becauſe of a vain dream of my fathers: What ſhall I do to thee?*

8. *And*

Diis moliri fallacias.

30. *De Puero, & Matre.*

1. PUer quidam, in scholâ condiscipuli furatus *tabellum alphabetarium*, attulit matri suæ; à quâ non castigatus, *quotidie magis furabatur.*

2. *Procedente* autem *tempore*, cœpit furari majora.

3. Tandem *a magistratu deprehensus, ducebatur ad supplicium.*

4. Matre verò sequente ac vociferante, rogavit ille *satellites*, ut *paululum per cum ea ad aurem loqui* permitterent.

5. Quibus permittentibus, & *matre festinabunda aurem ad os filii admovente*, ille *auriculam matris dentibus amorsam evulsit.*

6. Cùm mater exterique eum increparent, non modò ut furem, sed etiam ut *in parentem suam impium*, inquit:

7. *Hæc mihi, ut perdere, causa extitit.*

8. Si enim me ob tabellam alphabetariam furatam castigâsset, nequaquam ad ulteriora progressus, nunc *ad supplicium ducerer.*

9. *Mor.* Hæc fabula indicat, quòd *qui inter initia peccandi non coercentur, ad graviora flagitia evadunt.*

31. *De Pastore, artem nauticam exercente.*

1. PAstor *in loco maritimo* gregem pascebat; qui cùm videret mare tranquillum, *incessit cupido navigationem faciendi ad mercatum.*

2. Itaque *venundatis ovibus*, emptisque *palmularum sarcinulis*, *navigavit.*

3. *Oborta* autem *vehementi tempestate*, & *navi mergi periclitante*, omne pondus navis in mare dejecit, *vixque evasit exonerata navi.*

4. *Paucis post diebus* veniente quodam, & tranquillitatem maris admirante, (erat enim *sane tranquillum*) respondens, inquit:

5. Palmulas iterùm vult, *quantum intelligo*; ideóque immotum se ostendit.

6. *Mor.* Hæc indicat fabula, *eruditiores effici homines, damno atq; periculo.*

32. *De Filio cujusdam Senis, & Leone.*

1. FIlium *senior quidam* habebat unicum *generosi animi*, & *venaticorum canum amatorem*; hunc *per quietem* viderat à leone trucidari.

2. Territus, nè fortè somnium hoc aliquando sequeretur eventus, extruxit *domum* quandam *politissimam*, & *laquearibus ac fenestris amœnissimam.*

3. Illuc inducens filium, *assiduus illi custos inhærebat.*

4. Depinxerat enim in domo, *ad delectationem filii*, omne animalium genus; in quibus & leonem.

5. Adolescens hæc inspiciens, *eo amplius molestiæ contrahebat.*

6. *Quadam* autem *vice* propiùs stans leoni, inquit;

7. O *truculentissima fera*, propter inane somnium patris mei, *in hac domo asservor, velut in carcere:* quid tibi faciam?

8. *And as he said this*, he struck his hand against the wall, *having a mind* to put out the lion's eyes; *and* he hit it upon a nail *that lay hid there.*

9. Upon which blow his hand rankled, *and* the matter festered underneath, *and* a fever came upon it, *and the young man died in a short time.*

10. *Thus the lion killed the young man, whilst* his fathers foppery did no good at all to prevent it.

11. Mor. *This fable implieth, that no body can avoid things that are like to come to pass.*

33. Of a bald Man, that wore other's hair instead of his own.

1. AS *a bald man that* wore a perriwig *rode along, behold*, a pretty strong wind blew it from off his head.

2. They that stood about him set up a loud laughter presently, *and* he laughing as well as they, said;

3. *What wonder is it, if the hairs which were not mine own, be gone from me?*

4. *Those also are gone, which were born with me.*

5. Mor. *This fable sheweth, that we ought not to be sorry for lost means.*

6. *For that which we receive not of nature when we are born, cannot alwaies continue with us.*

34. Of the Eagle, and the Fox.

1. AN *Eagle and a Fox* having made a league of amity betwixt themselves, *resolved* to dwell hard by one another, *supposing their friendship would be the more firm* by their often converse.

2. *The Eagle therefore* made her nest upon a high tree, *and the Fox laid her cubs near the tree, among the bramble-bushes.*

3. One day *then when the fox went out of her* kennel *to* seek something wherewithal to feed her cubs, *the eagle even her self* lacking meat, *flew into the covert, and snatcht away the foxes cubs, and gave them to her young ones to eat.*

4. *When the fox came back again, and understood of the cruel death of her young ones, she was very sorrowful.*

5. *And whereas she was not able to revenge her self of the eagle, because, being a four-footed beast, she could not pursue a bird, she cursed the eagle* (a thing which is incident to the poor and impotent) *and* wished some mischief or other might befal her.

6. Into so great an hatred is violated friendship turned.

7. *It befel then in those daies, that a goat was sacrificed in the countrey, a piece whereof the eagle snatch'd away, together with the* live coals, *and* carried it to her nest; *but* when the wind blew somewhat high, *the* nest, *which was* made of hay, and small and dry sticks, *was burnt.*

8. *Assoon as the Eagle's young ones* felt the fire, because they were not yet able to flie, *they* fell down to the ground.

9. *The fox catch'd them up presently, and ate them in the eagle's sight.*

10. Mor. *This Tale signifieth, That they which violate friendship, though they may avoid the vengeance of them whom they have hurt, yet* shall not escape the judgment of God.

35. Of

8. Et hæc dicens, *manum parieti incussit, oculum lecni eruere* volens; & *in clavo*, qui illic latebat, *offendebat.*

9. *Qua expercussione manus emercuit, succrevit*que *sanies*, ac *febris subsecuta est*, brevique tempore adolescens est mortuus.

10. Ità leo adolescentem occidit, *nihil adjuvante patris sophismate.*

Mor. Hæc fabula innuit, quæ ventura sunt devitare posse neminem.

33. *De Calvo crines externos gerente pro nativis.*

1. CAlvus quidam *mentitos crines gerens*, dum equo vehebatur, ecce, *sibi validior ventus illos de capite sustulit.*

2. *Risus statim magnus a circumstantibus excitabatur*, & *ille mutuo risu ad illos, inquit*;

3. Quid mirùm, si crines qui non erant mei, à me recesserunt?

4. Illi quoque recesserunt, qui mecum fuerant nati.

5. *Mor.* Hæc indicat fabula, nos non debere mœrere ob amissas opes.

6. Quod enim nascentes à natura non accipimus, non potest nobiscum perpetuò manere.

33. *De Aquilâ, & Vulpe.*

1. AQuila, & vulpes, *conflata inter se amicitia, in proximo habitare* constituunt, firmiorem amicitiam *ex frequenti conversatione* fore putantes.

2. Igitur aquila *nidum alta super arbore instituit*; vulpes verò arborem prope inter dumeta catulos collocat.

3. *Una* igitur *dierum*, cùm vulpes *latibulum* egressa *pastum catullis quæreret*, aquila & ipsa *cibi indiga*, in latibulum devolans, vulpis catulos arripuit, ac pullis suis comestum præbuit.

4. Vulpes revenieniens, cognitâ filiorum morte atroci, valdè tristata est.

5. Et cùm aquilam ulcisci non posset, quia quadrupes existens volucrem persequi nequibat (*quod unum miseris ac impotentibus datur*) aquilam execratur, ac *mala illi imprecatur.*

6. *Tantum in odium violata vertitur amicitia.*

7. Contingit igitur illis diebus ruri caprum immolari, cujus frustum unà cum *carbonibus accensis* aquila arripiens, *sustulit ad nidum*; sed *vento vehementius spirante, nidus*, qui *ex fœno ac materia exili aridaque confectus erat* incenditur.

8. Aquilæ pulli *flammam sentientes, cum volare adhuc nequirent, humi decidunt.*

9. Vulpes confestim illos arripiens, in aquilæ conspectu devorat.

10. *Mor.* Fabula significat, quòd qui amicitiam violant, quamvis eorum quos læserint, ultionem declinent, *Dei supplicium non* tamen *effugient.*

35. Of the Eagle, and the Raven.

1. AN *Eagle flying down from an high rock, snatcht a lamb away out of a flock of sheep; which thing, when a raven saw, being moved with emulation, she flew upon a Ram,* with a great deal of noise and croaking, *and* so fastened her claws into the ram's fleece, *that she could not rid her self thence, no not* by the fluttering of her wings.

2. *When the shepherd saw her thus intangled, he ran to the raven & catcht her; and* after he had cut her wings, he gave her to his children to play withal.

3. *But when one asked the raven what bird she was, the raven said, Heretofore indeed,* according to mine own conceit, *I was an Eagle; but now I know verily, that I am but a Raven.*

4. Mor. *The fable signifieth, that he that* dareth to attempt any thing beyond his strength, doth only bring this about, *that he falls too often into adversity, and* makes himself ridiculous to the common sort.

36. Of the Eagle, and the dung-Beetle.

1. AN *Eagle pursued an Hare; the Hare* not knowing what to do, *seeing a Beetle, which the opportunity offered her, besought help of it: to whom the Beetle promised safety, and its protection.*

2. *Afterwards, when the beetle saw the eagle drawing near, it intreats her, that she would not take its servant away from it by force.*

3. *But the eagle scorning the beetle's littleness, devoured the hare* before its face.

4. *But the beetle* remembring the wrong done it, *minded where the eagle built.*

5. *Lo, the eagle layeth her eggs, the beetle* being carried aloft with its wings, *flies to the eagles nest, and rowling out the eggs,* threw them down to the ground.

6. *The eagle* being grieved *for the loss of her eggs, flew to* Jupiter, (*for she is a bird consecrated to that god*) *and* desired him, that she might have a safe place granted to lay her eggs in.

7. Jupiter gave her leave, *that when the time comes, she should lay her egges in his lap.*

8. *The beetle foreseeing this,* made a ball of dung, *and* flying up on high, *let it fall upon* Jupiters lap.

9. Jupiter *being desirous* to shake the ball out of his lap, *shak't out the eagles eggs also with it.*

10. From that time to this, *they say, the eagle never layeth* whilst the beetles are in being.

11. Mor. *This fable signifieth, that no man surely is to be despised; because* there is no body that receiveth a wrong, but may seek to revenge himself when time serveth.

37. Of the Nightingale, and the Hawk.

1. A *Nightingale, as she* sat on a high oak, *sung all alone,* as she used to do.

2. *So soon as a Hawk, that was seeking meat, espied her, he flew to her on a suddain, and snatch'd her away.*

3. *But the Nightingale,* when she saw she was going to be killed, *intreated* [illegible] *that he would let her go, because* she was not sufficient to fill his belly

35. *De Aquila, & Corvo.*

1. AQuila celsa ex rupe devolans, agnum ex ovium grege arripuit; quam rem cùm corvus conspicatur, æmulatione motus, *vehementi cum strepitu ac stridore*, devolat in arietem, atq; *ungues in arietis vellus* ita *implicat*, quod inde etiam *motu alarum*, se explicare non potest.

2. Hunc pastor cùm ità implicitum videt, accurrens corvum comprehendit, atque *alarum pennis incisis, pueris suis pro ludibrio dedit.*

3. Verùm enim cùm quispiam corvum rogaret, quænam volucris esset, corvus ait, Priùs quidem, *quoad animum*, aquila fui; nunc verò me corvum esse certè cognosco.

4. *Mor.* Fabula significat, quòd qui *supra vires quippiam audet, hoc solum efficit*, quod in adversa sæpiùs incidit, ac *se vulgo ridiculum exhibet.*

36. *De Aquilâ, & Scabrone.*

1. AQuila leporem persequebatur; lepus *consilii inops*, quem tempus obtulit, scabronem videns, ab eo auxilium imploravit; cui scabro pollicitus est tutelam ac custodiam suam.

2. Deinde cùm aquilam propinquantem scabro conspicatur; eam precatur ne suum eripiat sibi servum.

3. Aquila, scabronis parvitatem contemnens, *coram eo* leporem exedit.

4. Verùm scabro *suæ injuriæ memor*, ubi aquila nidificaret, observat.

5. Ecce, aquila ova parit; scabro *alis elatus* ad aquilæ nidum volat, atque ova devolvens *humi dejecit.*

6. Aquila jacturâ ovorum *mœrore concita* evolat ad *Jovem* (est enim ales deo illi sacrata) *ac locum ad pariendum sibi tutum dari precatur.*

7. *Jupiter illi concedit*, ut, cùm tempus adest, ejus in sinu pariat ova.

8. Hoc scabro prævidens *globum e stercore confecit*, atque *sursum evolans*, in *Jovis* sinum demisit.

9. *Jupiter* volens *e sinu globum excutere*, ova aquilæ simul excussit.

10. *Ex tunc*, aiunt, aquilam nunquam parere, *quo tempore scabrones existunt.*

11. *Mor.* Fabula significat, quòd nullius porrò contemnendus; quoniam *nemo est, qui injuriam accipiat, qui cum tempus datur se ulcisci quærat.*

37. *De Philomelâ, & Accipitre.*

1. PHilomela, cùm *alta quercu sederet, more suo* sola canebat.

2. Eam accipiter cibum quæritans cùm intueretur, repentè advolat, illámque rapit.

3. At philomela *quum se interemptum iri videt*, accipitrem precatur, ut *se missam facia*, quoniã *ad explendum ejus ventrem ipsa satis minime sit*; sed pro saturitate

belly; but that it would be a gallant piece of work *to turn him to the greater birds, to satisfie himself.*

4. *The hawk* looking frowningly upon her, *said*, Truly I should be worse than a fool, *If I should let go the meat* which I have in my clutches, *in hopes of* a larger prey.

5. Mor. *The tale signifieth, that* they that forgo that which they have in their hands, *in hope of greater matters, are* too much void of wit and reason.

38. Of the Fox, and the He-Goat.

1. A *Fox and an He-goat being thirsty went down into a well*; but *when after their drinking the He-goat looked for a way out, the fox said gently to him*

2. Have a good heart, *for I have well considered what may be for our safety.*

3. *For thou shalt* stand bolt upright, *and* hold thy fore-feet and thy horns close to the wall, *and* I climbing over thy shoulders, *& thy horns, after I shall be got out of the pit, will take thee by the hands, & draw thee hence from above.*

4. *The He-goat was* was very ready to serve him.

5. *The Fox being glad of his own getting out*, played upon the goat *about the mouth of the Well.*

6. *But as the He-goat blamed him, that he had not kept covenant with him, the fox said wittily to him*;

7. *Goat*, If thou hadst had so much wit, as thy beard hath hairs, *thou wouldst not have gone down into the pit, before thou hadst* considerately *seen a way out thence.*

6. Mor. *This fable sheweth, that* men that are wise, *will first* consider the end of things, before they set themselves to do things.

39. Of the Fox, and the Lion.

1. WHen *a Fox, that had never seen a Lion, met him by chance*, he was so affrighted, that he was even ready to die.

2. *When he saw him a second time, he was affrighted, but* not so as at the first.

3. *When he looked upon him the third time, he came nearer him, and ventured* to talk with him face to face.

4. Mor. *This fable sheweth, that* use and custom makes the most terrible things familiar.

40. Of the Cat, and the Cock.

1. WHen *a Cat had got a Cock, and* sought an occasion why to eat him, *he began to accuse him, that he was a turbulent creature, and one that would not let folks sleep by night, for his making a noise.*

2. *The cock excused himself, that* he did it to pleasure them, *forasmuch as* he called them to do their work.

3. *Again the Cat said, Thou art impious and wicked above measure, because thou continually dost against nature; for thou neither forbearest thy mother, nor thy sister; but through incontinency dost carnally behave thy self towards them.*

4. *The Cock maintained that too, that he did it likewise for his dames profit; for by such like copulation, the hens lay eggs.*

5. *Then saith the Cat*, Though thou hast many excuses, *yet* I do not mean to fast.

6. Mor.

saturitate suâ ut ad majores aves se vertat, *opus profecto fore.*

4. Eam accipiter *torve conspiciens* ait; *Stultus equidem nimium essem*, si, quem *manibus teneo* cibum, illum dimitto *amplioris* spe *pastus.*

5. *Mor.* Fabula significat, quòd qui *omittunt id, quod manu tenent*, rerum majorum spe, *consilio inopes ac ratione* nimiùm sunt.

38. *De Vulpe, & Trago.*

1. VUlpes & tragus sitientes in quendam puteum descenderunt; *verum enim*, post potum, cùm egressum conspiceret hircus, vulpes ei comiter ait,

2. *Bono sis animo*; nam quid saluti nostræ opus sit probè animadverti.

3. Etenim *rectus stabis*, ac *pedibus anterioribus, cornibusque muro adhærebis*; tuas ego *scapulas*, cornuáque *conscendens*, cùm egressa puteum fuero, te per manus comprehendens, hinc desuper traham.

4. *Huic* caper *prompte deservivit.*

5. Vulpes suo exultans egressu, circa os putei capro *illudebat.*

6. At dum caper illam incusat sibi pacta non servâsse, ei facetè vulpecula inquit;

7. *Si ea*, caper *sapientia præditus esses, quo pilorum ornatu istæc tua barba referta est*, non priùs in puteum descendisses, quàm egressum *pensiculate* vidisses.

8. *Mor.* Fabula significat, quòd *homines consilio præditi, rerum fines prius inspicient, quam dent operam rebus gerendis.*

39. *De Vulpe, & Leone.*

1. VUlpes, quæ nunquam viderat leonem, cùm illi fortè obviâsset, *adeo pertimuit, ut mortem pæne obiret.*

2. Rursum illum cùm aspexisset, pertimuit; sed *minime ut primum.*

3. Eum tertiò cùm intueretur, propè accedens, fuit ausa *coram disserere.*

4. *Mor.* Fabula significat, quòd *rerum terribilia usus & consuetudo domestica facit.*

40. *De Cato, & Gallo.*

1. CAtus cùm gallum cepisset, atque *causam quæreret, qui eum comedere posset*, illum criminari cæpit, quòd esset animal turbulentum, qui noctu clamitando haud permitteret quiescere mortales.

2. Gallus se excusabat, quòd *id ageret ad eorum voluptatem* cùm *ad opera facienda* illos *excitaret.*

3. Rursum Catus ait, Impius es, ac supra modum sceleatus, qui agis continuò contra naturam, cùm nec à matre, nec à sororibus te abstineas; sed per incontinentiam cum illis te commisceas.

4. Gallus item defendebat; quòd dominæ suæ quæstûs gratiâ id quoque ageret; enimverò ex hujusmodi coitu gallinæ pariunt ova.

5. Tunc inquit Catus, *Excusationibus licet abundes*, ego tamen *jejunare haud intendo.*

6. *Mor.*

6. Mor. *This fable signifieth, that he that is naught by nature,* when once he hath resolved to do amiss, *doth not cease from his naughtiness,* though he have no colour of excuse.

41. Of the Fox without a tail.

1. A *Fox having his tail cut off,* to get out of a trap, *when* for shame he thought it a death to live, *devised to perswade other foxes by a wile, that* under a pretence of a common benefit, *they should every one cut off his own tail, and so* lessen his disgrace.

2. When *therefore* the foxes were all met together, *he perswadeth them to cut off their tails; maintaining, that their tails were not only a disgrace to foxes, but a heavy and foolish burden.*

3. *One of the foxes answered her wittily, Ho sister,* if the matter be good for your self only, it is not fair for you to counsel others also unto it.

4. Mor. *This fable belongs to them, that, under a shew of charity,* look at their own benefit in advising others.

42. Of the Fisherman, and the Smaris, a small fish.

1. A *Fisherman,* that cast his net into the sea, *took a Smaris, a small fish in it, which being but* little, because it was young, *yet intreated the fisherman,* he would spare its life, *till he was a big one, & he might make more profit of it.*

2. *The fisherman answered it neatly, Truly,* I should be out of my wits, *if I should let that go, in hopes of more gain, which is* but very little profit to me.

3. Mor. *The fable signifieth, that it would be a fond thing to let go certainties for uncertainties,* though there may be great hopes in them.

43. Of the Fox, and the Bramble.

1. A *Sa fox* got up upon a hedg, *to avoid the danger which he saw near him, he* took hold of a bramble, *and* prickt the hollow of his foot with the prickles.

2. *And when he was* sore wounded, *he sighed, and said to the bramble, When I fled to thee to help me,* thou didst undo me worse.

3. *To whom the bramble said, Thou wast mistaken, fox, which thoughtest to catch me with the like wiles wherewith thou hast used to catch others.*

4. Mor. *This tale sheweth, that it is a fond thing to desire help of them,* whose nature it is to do mischief, *rather than to do good to others.*

44. Of the Fox, and the Crocodile.

1. *THe Fox and the Crocodile strove about their nobility.*

2. *When the Crocodile* alledged many things for himself, *and* vaunted himself beyond measure, *touching the splendour of his Ancestors; the Fox smiling, said:*

3. *Oh friend, although thou hadst never said this, it is clearly manifest by thy skin, that thou hadst been deprived of the splendour of thy ancestors,* now these many years.

4. Mor. *This fable signifieth, that* the matter it self doth most of all confute lying persons.

45. Of

6. *Mor.* Fabula significat, quòd qui pravus existit naturâ, *cum semel delinquere animo proposuit, quamvis causæ desit prætextus,* à pravitate tamen non desistit.

41. *De Vulpe sine caudâ*

1. VUlpes, ut *e laqueo evaderet,* abscissâ caudâ, cùm *e pudore vitam sibi mortem putaret* excogitavit alias dolo inducere vulpes, ut *sub communis commodi specie,* sibi singulæ caudam abscinderent, & sic *suum dedecus levaret.*

2. Itaque *ad unum vulpibus congregatis* suadet, ut caudam sibi abscindant, differens caudam non modò dedecori vulpibus esse, sed oneri gravi atque inepto.

3. E vulpibus una ei facetè respondit; Heus soror! *Si res ista tibi soli conducit, hoc itidem aliis consulere haud æquum est.*

4. *Mor.* Hæc fabula ad eos spectat, qui sub charitatis specie, *suum commodum consulendo prospiciunt.*

42. *De Piscatore, & Smaride pisciculo.*

1. PIscator, qui *mari rete tetendit,* eo Smaridem cepit pisciculum; qui *parva adhuc ætate* piscatorem, orabat ut dum grandis esset, atque majorem quæstum ex eo assequi posset, *ei vitam donaret.*

2. Huic piscator lepidè respondit; Ego quidem *mente carerem,* si quod *minimum mihi est lucrum,* id dimitterem amplioris spe quæstûs.

3. *Mor.* Fabula significat, quòd certa pro incertis, *quamvis in eis magna esset spes,* stultum esset dimittere.

43. *De Vulpe, & Rubo.*

1. VUlpes cùm *sepem* quandam *ascenderet,* ut periculum vitaret, quod sibi imminere videbat, *rubum manibus comprehendit,* atque *volam sentibus perfodit.*

2. Et cùm *graviter saucia foret,* gemens, inquit ad rubum; ut me juvares cùm ad te confugerim, *tu deterius me perdidisti.*

3. Cui rubus; Errâsti, vulpes, ait, quæ pari dolo me capere putâsti, quo cætera capere consueviſti.

4. *Mor.* Fabula significat, quod stultum est implorare auxilium ab illis, *quibus natura datum est obesse,* potiùs quàm aliis prodesse.

44. *De Vulpe, & Crocodilo.*

1. VUlpes & Crocodilus de nobilitate contendebant.

2. Cùm Crocodilus *multa pro se adduceret, & supra modum se jactaret* de splendore progenitorum suorum, vulpes ei subridens, ait;

3. Heus amice, etsi hoc tu quidem non dixeris, ex tuo corio clarè apparet, quòd *multis jam annis* tuorum splendore fuisti denudatus.

4. *Mor.* Fabula significat, quòd *homines mendaces res ipsa ponissimum refellit.*

45. Of the Fox, and the Hunters.

1. A *Fox running away from the Hunters, and being now* weary with running along the way, *by chance light on* a woodman, *whom he intreated to hide him in any place.*

2. *He ſhewed him his cottage.*

3. *The Fox going into it,* hid himſelf in a corner.

4. *The Hunters come, they ask the wood-man if he ſaw the fox.*

5. *The wood-man indeed denied in words that he had ſeen him; but* pointed at the place with his hand, *where the fox lay hid.*

6. *but the Hunters* having not at all underſtood the matter, *went away preſently.*

7. *The fox,* aſſoon as ever he ſaw them gone, *coming out of the cottage, went ſoftly back again.*

8. *The Wood-man blames the fox, becauſe whereas he had ſaved him, he did not thank him at all.*

9. *Then the fox turning himſelf,* ſaid ſoftly to him,

10. *Ho friend; if the deeds of thy hands and thy behaviour; had been like thy words, I would have given thee deſerved thanks.*

11. Mor. *The fable ſignifieth, That* a naughty man, *though he promiſe good things, yet he performeth things that are baa and wicked.*

46. Of the Cocks, and the Partridg.

1. W*Hen one had a many cocks at home, he let a Partridg, which he had bought, feed amongſt them.*

2. *But when the Cocks moleſted her, and* pecked her with their bills, *the partridg* was very ſorry at the wrong done her, *thinking, that becauſe ſhe was a ſtranger, and not of that kind, thoſe injuries were offered her.*

3. *Afterwards, when the partridg ſaw the cocks fighting among themſelves, ſhe* abandoned her ſorrow, *and ſaid;*

4. For the future *indeed I ſhall not be grieved, ſeeing I ſee ſuch grievous fighting amongſt themſelves.*

5. Mor. *This Tale ſheweth, that wiſe men* take patiently the wrongs, *that are moſt done them by thoſe, that* neither know how to forbear themſelves, nor their own.

47. Of the Fox, and the Vizard.

1. A *Fox being got into* a Muſicians houſe, *as he* earneſtly gazed upon *the things made ready in the houſe, he found* an hobgoblins head artificially and induſtriouſly made; *which he taking in his hands, ſaid,*

2. *O what an head is this, without brains!*

3. Mor. *This fable ſheweth, That all that are handſome in body, have not the ſame beauty of mind.*

48. Of the Man, and the Wooden-god.

1. A *Man having a wooden god at home,* intreated it, to give him ſome good thing, *but the more he prayed it,* the leſs his eſtate was at home.

2. *A*

45. *De Vulpe, & Venatoribus.*

1. VUlpes venatores effugiens, ac *per viam currendo* jam *defessa*, *hominem* casu reperit *lignarium*; quem rogat, ut se quoquo loco abscondat.

2. Ille tugurium ostendit.

3. Vulpes illud ingrediens, *in angulo quodam se abscondit.*

4. Adsunt venatores; lignarium, si vulpem viderit, rogant.

5. Lignarius verbis quidem se vidisse negat; *manu* verò, ubi vulpes latebat, *locum ostendit.*

6. Verùm enim venatores *re haud percepta* statim abeunt.

7. Vulpes, *ut illos abiisse prospicit*, tugurio egrediens, tacitè recedit.

8. Lignarius vulpem criminatur, quòd, cùm salvum fecerit, nihil sibi gratiarum agat.

9. Tunc vulpes se convertens, *Illi tacite ait*;

10. Heus amice, si manuum opera, ac mores verbo similes habuisses, meritas sibi persolverem gratias.

11. *Mor.* Fabula significat, quòd *homo nequam*, etsi bona pollicetur, mala tamen & improba præstat.

46. *De Gallis, & Perdice.*

1. GAllos quamplures cùm quis domi haberet, quam emerat perdicem illis compascere permisit.

2. Sed cum galli illam infestarent, *rostrisque percuterent*, perdix *ea injuria vehementer perdoluit*; putans, quia advena, nec ex eo genere esset, eas sibi inferri injurias.

3. Gallos deinde cùm ad invicem certantes conspiceret perdix, *amota animi perturbatione*, ait;

4. *De cætero* quidem haud tristabor, posteaquam inter eos odiosa certamina cerno.

5. *Mor.* Fabula significat, quòd homines sapientiâ præditi, *moderatè animo ferunt injurias* ab illis vel maximè sibi illatas *qui nec sibi, nec jus parcere sciunt.*

47. *De Vulpe, & Larvâ.*

1. VUlpes *Citharœdi domum* ingressa, dum, quæ domi parata sunt *sagaciter explorat*, *larvæ caput* reperit, *arte industriosa compositum*; quod manibus capiens, ait;

2. O quale sine cerebro caput!

3. *Mor.* Fabula significat, quod non omnes corpore decori, eandem animi habent pulchritudinem.

48. *De Homine, & Ligneo deo.*

1. HOmo quidam deum ligneum domi habens, *eam orabat ut boni quippiam sibi tribueret*; sed quantò magis orabat, eò *res domi angustior erat.*

2. Demùm

2. *At the last, he* being moved with anger, *took the god by the legs, and* knocked its head against the wall.

3. *When its head then was struck off,* a great deal of gold flew out, *which the man gathering up, said;*

4. Thou art too cross *and perfidious, because, whilst I honoured thee, thou didst me no good; but now thou art stricken and beaten,* thou hast done me an abundance of good.

5. Mor. *This fable signifieth, that a naughty person, if ever he do good,* he doth it, because he is forced to it.

49. Of the Dog that was invited to supper.

1. A *Man, when he had* provided a dainty supper, invited a friend home; *his dog also* bade *the other mans dog* to supper.

2. *When he came into the house, and* saw so much good chear got ready, *he said merrily with himself,*

3. *I shall surely so fill my self to day, that I shall not need to eat to morrow; and when he said this,* he wagged his tail for fain.

4. *But the Cook seeing him,* took him softly by the tail; *and after he* had whirled him often about, threw him out at the window.

5. *He being amazed,* got up from the ground, *and* ran away crying. *Other dogs met him, and asked how gallantly he had supped?*

6. *But he being ready to faint, said, I have so* filled my self with drink and good chear, *that* I saw not the way how I got out.

7. Mor. *This fable signifieth, that one ought not to be merry at those things, at which he is to be sorry.*

50. Of the Eagle, and the Man.

1. W*Hen a man had caught an Eagle, he* pluck'd off the feathers of her wings, *and* put her to tarry amongst his pullein.

2. *Afterwards, one having bought her,* put feathers into her wings again.

3. *Then the Eagle flew and caught a Hare, and carried it to her benefactor.*

4. *Which thing the Fox seeing, said to the man, Do not* entertain *this eagle* on guest-wise *as formerly,* lest she offer to catch you, as well as she did the hare.

5. *Then the man likewise* pluck'd away the eagle's feathers.

6. Mor. *The fable signifieth, that they that do us good turns are to be requited;* but naughty persons are by all means to be avoided.

51. Of the Husband-man.

1. A *Man that was a Husbandman,* when he saw that his life was near an end, *and had a mind that his sons should be* well skilled in ordering the ground, *he called them, and said:*

2. *Sons,* I am a dying, *and all my goods are laid in my vineyard.*

3. *They, after their fathers decease, thinking to find a treasure in the vineyard,* took spades, and hacks, and mattocks, *and* quite digged up the vineyard, *and found no treasure.*

4. *But* the vineyard, *after it was well digged,* brought forth far more fruit than it was wont to do, *and made them rich.*

5. Mor.

2. Demùm ille, *concitus ira*, deum cruribus capit, & *caput parieti percutit.*

3. Excusso igitur capite, *multum auri exiliit*, quod homo colligens, ait;

4. *Perversus nimium es* atq; perfidus, qui dum in honore te habui, nihil equidem profuisti, percussus verò & verberatus *boni plurimum contulisti.*

5. *Mor.* Fabula significat, quòd homo nequam si quando prodest, *id efficit vi coactus.*

49. *De Cane ad cœnam vocata.*

1. VIr quidam cùm *cœnam opiparam paraſſet amicum quendam domum vocavit*, ejus quoque canis canem alterius *ad cœnam invitavit.*

2. Is domum ingressus, *cum tantum dapium videret apparatum*, lætus secum ipse ait:

3. Hodie porrò ità me explebo, quòd die crastino comedere non indigebo; hisque dictis, *motu caudæ applaudit.*

4. Coquus verò conspiciens, *tacitus per caudam cæpit*; atque illum *sæpius rotans, per fenestram projicit.*

5. Ille attonitus, *humo assurgens*, dum *clamando aufugit* cæteri canes ei occurrunt, atque rogant quam opiparè cœnaverit?

6. At ille languens ait; Ità *potu & dapibus me explevi*, quòd *quum exiverim viam non vidi.*

7. *Mor.* Fabula significat, quòd quibus rebus quis dolitурus est, rebus illis lætari non debet.

50. *De Aquilâ, & Homine.*

1. AQuilam homo quidam cùm cepisset, *pennis alarum* ei evulsis, *inter gallinas morari dimisit.*

2. Eam deinde quidam mercatus, *pennis alas denuo munit*;

3. Tum aquila volans, leporem capit, fertque illum benefactori suo.

4. Quam rem conspiciens vulpes, homini ait; Noli hanc aquilam, uti prius, *hospitio habere*; *ne ceu leporem, te æque venetur.*

5. Tum homo *aquilæ* item *pennas evulsit.*

6. *Mor.* Fabula significat, quòd bene facientes sunt quidem remunerandi; *improbi* verò *omni studio vitandi.*

51. *De Viro Agricolâ.*

1. HOmo quidam agricultor existens, *cum finem vitæ sibi adesse cognoscеret*, cuperetq; filios *in agrorum cultu fieri peritos*, eos vocavit atq; inquit;

2. Filii, *ego e vita decedo*, bona mea in vineâ consita sunt omnia.

3. Illi post patris obitum, putantes in vineâ thesaurum rerum reperire, *assumptis ligonibus, marris, ac bidentibus, vineam funditus effodiunt*, nullumque thesaurum inveniunt.

4. Verùm enim *vinea* cùm probè effossa foret, *longe plures solito fructus produxit*, atque illos divites fecit.

5. Mor. *The fable signifieth, that* daily labour yields a treasure.

52. Of the Collier and the Whitster.

1. A *Collier intreated* a Whitster, *that he would* dwell with him in a house that he had hired.

2. *But the Whitster* having had experience of the thing to be otherwise, *said*, That would not be good for me.

3. *For what I should* whiten, *thou wouldest* smut them all with the embers of thy coals.

4. Mor. *The fable signifieth, that things unlike in nature, cannot well stand together.*

53. Of the Fox that was hungry.

1. A *Fox being very* hungry, *when he saw a piece of flesh and bread laid in a cottage, he went into the cottage, and* ate so much, that he made his belly swell mightily.

2. *And when by reason of the too much swelling of his belly, he could not get forth, he sighed as he swelled.*

3. *When another fox that was going by that way, heard his sighing, he came thither, and asked him what he sighed for*; and after he understood the cause *why he sighed, he said wittily:*

4. *Thou must tarry there, till thou beest made as lean as thou wast, when thou wentest in*

5. *For so thou wilt easily get out.*

6. Mor. *The fable signifieth, that nothing is so hard, but time can dissolve it.*

54. Of a Fisherman.

1. A *Fisherman being* not well skilled in fishing, *took a pair of pipes and a net, and* came to the Sea-shore, *and* stood upon a rock, *and* began *first* to pipe, *supposing he could easily catch fish by piping.*

2. *But when he could do no good with piping, he laid his pipes aside, and cast his net into the sea, and* caught a great many fish.

3. *But when he drew the fish out of his net, and saw them dancing,* he said wittily;

4. *O naughty living creatures! whilst* I piped *ye would not dance, and now because I give over piping,* ye do nothing but dance.

5. Mor. *The fable signifieth, that all things are well done, which are done in their season.*

55. Of the Fishermen.

1. W*Hen some Fishermen, that had* gone to fishing, *and were* weary with fishing long, *and spent also with hunger and grief, because they had taken nothing, resolved to go their way; behold, a fish, that fled from another that pursued it, leapt into the boat.*

2. *The fishermen* being very glad, *caught hold of it; and, when they came again into the city,* they sold it at a great rate.

3. Mor. *The fable signifieth, that fortune often affords that, which skill cannot do.*

5. *Mor.* Fabula significat, quòd *labor assiduus thesaurum parit.*

52. De Carbonario, & Lotore.

1. CArbonarius *lotorem* quendam rogavit, ut *quam pretio conduxerat domum secum pariter cohabitaret.*

2. At lotor *rem alias expertus*, ait, *Id conducibile haud mihi esset.*

3. Nam quæ *albificarem*, ea omnia *carbonum favillis* ipse *maculares.*

4. *Mor.* Fabula significat, quòd res naturâ dissimiles stare simul commodè non possunt.

53. De Vulpe esuriente.

1. VUlpes *ingenti fame concita*, cùm quodam in tugurio carnis frustum ac panem reposita perspiceret, tugurium intravit, atque *tantum comedit, quod ad ingentem tumorem ventrem distendit.*

2. Et cùm nimiâ ventris tumefactione inde egredi nequiret, tumens gemebat.

3. Ejus gemitum vulpes alia, transiens illâc, cùm audiret, illuc accedit, rogatque, quidnam gemeret; deinde *causam gemitus edocta*, lepide ait;

4. Istic manendum est, usque dum eò tenuis efficiaris, quanta eras, cùm intrâsti.

5. Nam eo pacto facilè egredieris.

6. *Mor.* Fabula significat, quod nihil est tam durum, quod tempus non dissolvat.

54. De Piscatore quodam.

1. PIscator quidam *piscandi inexpertus*, tibiis ac reti assumptis, *juxta maris littus accedit*, atque *saxo quodam superexistens*, imprimis *tubicinare cœpit*; putans cantu se pisces facilè esse capturum.

2. Verùm cantu quum nullum consequeretur effectum, depositis tibiis, rete in mare dimittit, ac *pisces cepit perplures.*

3. Sed cùm ex reti pisces extraheret, atque eos saltantes perspiceret, *non insulsè ait:*

4. O improba animalia! dum *ad tibiam cecini*, saltare noluistis; nunc, quia canere cesso, *saltus datis assiduos.*

5. *Mor.* Fabula significat, quòd omnia probè fiunt, quæ fiunt tempore suo.

55. De Piscatoribus quibusdam.

1. PIscatores *piscatum profecti diuquè piscando defessi*, fame præterea, & mœrore, quòd nihil cepissent confecti; cùm abire decernunt, ecce, piscis quidam, alium fugiens se insequentem, in naviculam saltat.

2. Illum piscatores *læti admodum* comprehendunt, ac in urbem reversi *grandi pretio vendunt.*

3. *Mor.* Fabula significat, quòd frequentiùs fortuna id exhibet, quod ars efficere non potest.

56. Of the Fox, and the Libard.

1. THe *Fox and the Libbard contended about their fairneſs: when the libb* thought *the ſundry ſpots of his body an ornament to himſelf, the fox ſa* *mildly:*

2. *I indeed am to be judged far the fairer, which have not my body but* *mind* marked with ſeveral marks.

3. Mor. *The fable ſignifieth, that* the beauty of the mind *is better, than* the decking of the body.

57. Of the Fiſhermen.

1. SOme *Fiſhermen* dragg'd a net in the ſea, *which when they felt to be hea* *they skipt for joy, ſuppoſing that they had many fiſh intangled in the ne*

2. *But when, as* they drew the net to the land, *they ſaw few fiſh, and* great ſtone *to be in the net,* they were very ſad.

3. *One of them that was* antient, ſaid wittily *to his fellows,* Set your heart at eaſe; *for,* ſorrow is the ſiſter of mirth.

4. *For one ought to foreſee changes that are like to fall, and that he may be* *them the more eaſily, to perſwade himſelf that they will come to paſs.*

5. Mor. *This fable ſignifieth, that he that remembreth man's condition,* *not* daunted in adverſity.

58. Of the Frogs, that requeſted a King.

1. THe *frogs being grieved, that they had no king,* ſent petitioners to beſeech Jupiter, *that he would beſtow a king upon them.*

2. Jupiter *knowing their ſimplicity,* threw a log down into the midſt of the pool.

3. *Which when it fell into the pool, the ſound of* it affrighted *the frogs* exceedingly.

4. *Who when they perceived it to be a log, ſent again to beſeech* Jupiter *that he would give them a live king, and not a dead one.*

5. Jupiter *being moved with their* fond requeſts, *gave them a water-ſerpent to be their King.*

6. *When he devoured the frogs* day by day, *the frogs beſought* Jupiter *a third time, to take away the cruel and fierce King from them.*

7. *Then* Jupiter *ſaid,* Take *ye that King* for always, *whom ye have gotten with ſo many petitions.*

8. Mor. *This fable ſignifieth, that* we oftentimes wiſh for thoſe things, which we are ſorry afterwards to have obtained.

59. Of the ſhe-Cat changed into a Woman.

1. A She-Cat *being* fallen in love with a handſome young man, *beſought* Venus, *to change her into a woman.*

2. Venus *pitying her, changed her into womans ſhape; whom, becauſe ſhe was* very pretty, *her* ſweet-heart *quickly had to his houſe.*

3. *But as they ſat together in the chamber,* Venus *being deſirous to try whether ſhe had changed her manners, as well as her face,* put a mouſe in betwixt them, *which as ſoon as ſhe ſaw, having forgotten her ſhape and her love, ſhe* ran after the mouſe to catch her.

4. As

56. De Vulpe, & Pardo.

1. VUlpes cum pardo de pulchritudine contendebat; cùm varias corporis notas pardus sibi duceret decori, vulpes ei comiter ait:

2. Ego quidem longè formosior sum judicanda, quæ non corpus sed animum *variis notis* habeo *notatum.*

3. *Mor.* Fabula significat, quòd *decor mentis* est potior omni *corporis ornatu.*

57. De Piscatoribus quibusdam.

1. PIscatores quidam *mari rete trahebant*; quòd cum grave esse sentirent, lætitiâ gestiunt, putantes multos pisces habere irretitos.

2. Sed ut *rete in terram traxerunt*, pisces quidem paucos, *saxum* verò *ingens* eti inesse cùm perspiciunt, *longe tristantur.*

3. Quidam ex illis *natu jam grandis*, *non inurbane* sociis *inquit*: *Animis* ote *quietis*: quippe *lætitiæ soror est mœstitia.*

4. Oportet enim casus prospicere futuros, illosque ut leniùs quis ferat, ersuadere sibi esse eventuros.

5. *Mor.* Fabula significat, quòd qui reminiscitur sortis humanæ, *in adversis* minimè *frangitur.*

58. De Ranis, Regem petentibus.

1. RAnæ, mœrentes quòd sine rege forent, *Jovi supplicatum oratores mittunt*, ut regem sibi darent.

2. *Jupiter* earum simplicitatem cognoscens, *lignum in stagni medium dimisit.*

3. Quod cùm in stagnum cecidit, ejus sonus *supra modum terruit* ranas.

4. Quæ, cùm lignum esse senserunt, rursus *Jovi* supplicatum mittunt, ut egem vivum, haud mortuum, sibi dedet.

5. *Jupiter stultis* earum *precibus* motus, hydrum illis dedit in regem.

6. Is *in diem* cùm ranas devoraret, tertiò *Jovem* ranæ precantur, ut regem sævum atque immanem ab eis amoveret.

7. Tunc *Jupiter* inquit, Quem tot precibus regem exorâstis, *eum vobis* erpetuum *habetote.*

8. *Mor.* Fabula significat, quòd *sæpe ea precamur, quæ impetrasse postea nos* œnitet.

59. De Catâ in fœminam mutata.

1. CAta quædam, *speciosi* cujusdam *adolescentis amore capta*, Venerim oravit, ut eam in hominem mutaret.

2. *Venus* illius misertа, in formam hominis mutavit eam; quam cùm *longe speciosa* esset, *amator* domum subitò abduxit.

3. Sed cùm in cubiculo simul sederent, *Venus* experiri cupiens si mutatâ facie mutasset & mores, *in medium constituit murem*; quem cùm illa prospexit, oblita formæ, & amoris sui, *murem, ut caperet, persecuta est.*

4. At which thing *Venus* being vexed, *turned her again into the former shape of a cat.*

5. Mor. *This fable signifieth, that* a naughty person, *though he* change his vizard, *doth nevertheless retain the same manners.*

60. Of an old Man that wished for Death.

1. AN *old man carrying a bundle of sticks out of a wood, upon his shoulders, after he was* weary with the long way, *laid his bundle upon the ground, and wished for death.*

2. *Lo, death comes, and asks him* the reason, why *he called him.*

3. *Then quoth the old man, That thou mightest* lay this bundle of sticks upon my shoulders.

4. Mor. *This fable signifieth, that whosoever is* desirous of life, *though it be* subject to a thousand dangers, *yet doth always avoid death.*

61. Of the Woman, and the Physician.

1. AN *old woman being* troubled with an inflammation in her eyes, sent for a Physician to cure her, promising to give him a good fee, *if she should be cured of that disease; but if she were not freed of it,* she agreed that she should owe him nothing.

2. *But the Physician, as often as he went to cure her, did so often carry something out of her house by stealth.*

3. *The woman therefore, after her sore eyes were cured, when she saw none of her goods in her house, denied to pay the Doctor demanding* the fee which he had agreed for.

4. *Wherefore when she was* sued, *she denied not the bargain; but that she was cured of her sore eyes, she denies that stoutly:*

5. *Saying, When I was blind, I saw my* house furnished with store of household-goods; *but now that I see, as the Doctor saith, I perceive nothing to be at my house.*

6. Mor. *This fable sheweth, that men that are* given to covetousness, *do oftentimes contradict themselves.*

62. Of the Husbandman, and the Dogs.

1. A *Husbandman* setled himself at his country house, in the depth of winter.

2. *But* when his provision failed him, *he began to eat first his goats and sheep.*

3. *But when* the winter grew sharper every day more than other, *he did not spare his oxen too.*

4. *Which notable act, when the dogs observed,* talked one to another;

5. Why stand we here, *(say they?) why do we not avoid* death that is ready to seize on us?

6. *Can we think that he will spare our lives, that for food-sake, slaughtered his oxen?*

7. Mor. *This fable signifieth, that we ought to avoid them,* that behave themselves cruelly towards their dearest friends.

63. Of

4. *Qua super re* Venus *indignata*, denuò eam in priorem cæcæ formam mutavit.

5. *Mor.* Fabula significat, quòd *homo nequam*, licet *personam mutet*, mores tamen retinet eosdem.

60. *De Sene, mortem vocante.*

1. SEnex quidam lignorum fascem super humeros ex ne nore portans, cùm *longa via defessus esset*, fasce humi depositò, Mortem vocavit.

2. Ecce, Mors advenit, *causamq; quamobrem* se vocaverit, rogat.

3. Tunc senex, Ut hunc *lignorum fascem super humeros mihi imponeres*, ait.

4. *Mor.* Fabula significat, quòd quisquis *vitæ cupidior* est; licèt *miliæ subjiciatur periculis*, mortem tamen semper devitat.

61. *De Muliere, & Medico.*

1. MUlier anus cùm *ophthalmiam pateretur, medicum ad se curandum accersit, certum pretium illi dare promittens*, si eo morbo curaretur: si verò non liberaretur, *nihil ei debere pacta est.*

2. Medicus verò quoties illam ibat curatum, toties quippiam è domo clam exportabat.

3. Mulier igitur, ophthalmiâ curatâ, cum nihil suarum rerum domi esse perspiceret, medico *mercedem pactam* petenti, solvere denegat.

4. Quare *vocata in judicium* pactum quidem non denegat, sed se curatam ophthalmiâ esse, id verò pernegat.

5. Aiens, cùm cæca eram, *domum multa supellectile refertam* videbam; nunc, cùm video, ut medicus ait, nihil rerum domi esse perspicio.

6. *Mor.* Fabula significat, quod homines *avaritiæ dediti*, sibimet sæpiùs contradicunt.

62. *De Agricola, & Canibus.*

1. AGricola quidam *magnitudine hyemis in suburbanis se locavit.*

2. Sed *cum alimonia sibi deficeret*, capris & ovibus primùm vesci cœpit.

3. Cùm verò *in diem magis sæviret hyems*, bobus quoque nec pepercit.

4. Quod facinus cùm animadverterent canes, *invicem verba faciunt.*

5. *Quid hic stamus?* (inquiunt) Cur *mortem nobis incumbentem* non fugimus?

6. Putemúsne eum nobis parcere vitam, qui alimoniæ gratiâ boves jugulavit?

7. *Mor.* Fabula significat, quòd eos fugere debemus, qui *in charissimos crudeliter se gerunt.*

63. Of the Husbandman, and his ſons.

1. A *Husbandman had a great many ſons, that were* alwaies at jars one with another, *and* that never regarded what he ſaid to them.

2. *When once they all ſat together at home, their father commanded, that a* bundle of ſticks *ſhould be brought afore them; and he began to exhort his ſons to break the whole bundle.*

3. *When therefore they were not able with all their ſtrength to break the bundle, their father bad them, that they ſhould looſe the bundle, &* break the twiggs one by one.

4. *When every one eaſily did this, then the father* after ſilence made, ſaid;

5. *My dear children, if ever you* be all in one mind, *your enemies ſhall not be able to vanquiſh you; but if* ye ſhall entertain jars amongſt your ſelves, *any one* that hath a mind, will eaſily undo you.

6. Mor. *The fable ſignifieth, that,* union is ſtronger than ſiding, *which is weak.*

64. Of the Woman, and the Hen.

1. A Widow woman *had a hen, which* laid an egg every day.

2. *The woman thought* after the faſhion of the world, (*which* the deſire of having *ever eggeth on*) *that the hen would lay twice a day, if ſhe would uſe to give her more* ſpelt-wheat.

3. *But the hen, being made fatter with more feeding,* gave over laying that one egg.

4. *So the woman,* from that time that ſhe ſought more after profit, *loſt it,* out of a blind deſire to enhanſe it.

5. Mor. *The fable ſignifieth, that ſometimes preſent profit is loſt, by a deſire of more things.*

65. Of the man that was bitten by a Dog.

1. A *Man, when a dog had bitten him,* earneſtly enquired *for one that could cure him.*

2. *One that met him, and was asked concerning a Doctor, ſaid; Friend, if you would be made whole,* you need no Doctor.

3. *For if the dog that bit you, do but lick the blood from the wound,* there is nothing in the world better than that cure.

4. *The other laughing at him, ſaith* very wittily, *If I ſhall* uſe ſuch a remedy *as this, I ſhall be bitten by the dogs* every day more and more.

5. Mor. *This fable ſignifieth, that* bad men *uſe to requite ill turns for good turns, and miſchiefs for benefits.*

66. Of the two Friends, and the She-Bear.

1. A *S two Friends* travelled into the country, *a ſhe-Bear met them: which when ſhe was eſpied, the one of them being affrighted,* got preſently into a tree, to ſave himſelf; *the other, becauſe he made a queſtion how he might be able to withſtand the bears ſtrength,* lay as if he had been dead, flat upon the ground, holding his blowing and breathing.

2. *Seeing he drew* breath neither at the mouth nor at the noſe, *the bear ſuppoſing him to be dead, went away.*

3. *For*

63. *De Agricolâ & Filiis.*

1. AGricola quidam quamplures habuit filios, *continua seditione discordes, ac ejus admonitiones perpetuo negligentes.*

2. Cùm fortè unà domi omnes sederent, jussit pater *virgarum fascem* coràm deportari, atque natos cæpit hortari, ut integrum fascem disrumperent.

3. Cùm igitur fascem cum totis viribus frangere non possent, genitor præcepit, ut soluto fasce *singulatim frangerent virgas.*

4. Cùm quisque facile hoc perficeret, tunc *facto silentio* pater aiebat;

5. Si quando *animis idem senseritis*, nati mihi charissimi, nec ab inimicis superari poteritis; sed si *inter vos seditiones servabitis, qui volet, is facile vos perdet.*

6. *Mor.* Fabula significat, quòd *fortior est unio, quam seditio*, quæ est imbecillis.

64. *De Muliere, & Gallinâ.*

1. VIdua quædam *Mulier* gallinam habuit, quæ *die quolibet pariebat ovum.*

2. Putavit mulier *more ingenii humani* (quòd *sitis habendi* semper solicitat) gallinam illam die bis parituram, si plus *speltæ* tradere soleat.

3. At gallina pluri alimoniâ pinguior factâ, id unum *desiit parere* ovum.

4. Sic mulier, *ex quo magis lucrum quæritabat*, id *cæca augendi cupiditate* amisit.

5. *Mor.* Fabula significat, quòd plurium cupiditate rerum præsens quandoque deperditur quæstus.

65. *De Homine à Cane morso.*

1. HOmo quidam, cum eum canis momordisset, *summo cum studio sciscitabatur*, à quo saneri posset.

2. Quidam, illi obviam factus, atque de medico rogatus, ait; Si vis (amice) fieri sanus, *non est tibi opus medico.*

3. Nam si canis, qui te momordit, à vulnere linguâ sanguinem tergit, *ista cura nihil potius reperiri potest.*

4. Alter arridens, venustissimè, inquit; Si hujusmodi *utar remedio*, in *diem magis ac magis* à canibus mordebor.

5. *Mor.* Fabula significat, quòd ab *hominibus nequam*, incommoda pro commodis, & mala pro beneficiis retribui solent.

66. *De duobus Amicis, & Ursa.*

1. AMici duo *dum rus viarent*, ursa eis obviam occurrit; quâ prospectâ alter eorum territus, *ut se salvaret, continuo arborem ascendit*; alter, cùm ursæ viribus se posse obsistere dubitaret, *uti mortuus humi jacuit respiranas retinens flatum atque anhelitum.*

2. Cùm *nec ore, nec naso respiraret*, ursa eum exanimatum existimans, abiit.

3. Dicunt

3. *For they ſay, that* bears do altogether refrain from a dead body.

4. *Afterwards the other man coming out of the tree, asked his fellow,* what the bear ſaid to him in his ear.

5. *He anſwered in* a jeſting ſpeech, *I was adviſed by the bear, that I ſhould travel no more with ſuch like friends as you are.*

6. Mor. *The fable ſignifieth, that* their friendſhip is not to be regarded, *that when need requireth,* deny help to their friends.

67. Of the two Enemies.

1. *TWo men that* were at deadly enmity betwixt themſelves, ſailed in one veſſel.

2. *And becauſe* one of them could not endure to ſtand in the ſame place with the other, *one* ſat at the head, *and the other* at the ſtern.

3. *Now when a ſtorm was riſen, and* the ſhip was in danger, *he that ſat at the head asked* the Pilot of the ſhip, *what part of the ſhip would be firſt ſunk; and when the Pilot told him, The ſtern; he ſaid:*

4. It will not now trouble me to die, *if I but ſee my enemy die before me.*

5. Mor. *The fable ſignifieth, that an enemy often chooſeth to undo himſelf, ſo he may but undo his enemy.*

68. Of the Cane, and the Olive-tree.

1. *THe Cane and the Olive-tree* ſtrove one with the other, *whether was the ſtronger, the harder, and the more able to reſiſt.*

2. *The Olive-tree* upbraided the reed with its meanneſs, *becauſe it quickly yielded to the winds.*

3. *The Reed* ſcarce gave one word again to this *ſaying.*

4. *A little while after, the wind* blowing with a vehement whirl-blaſt, pluck'd *up the Olive-tree* by the roots, *that withſtood it with all its ſtrength.*

5. *But the reed* bowing it ſelf at the blaſts, *was eaſily preſerved.*

69. Of the Heifer, and the Ox.

1. *A Heifer, when ſhe ſaw an Ox plowing,* ſcorned him in compariſon of her ſelf, *which did nothing.*

2. *But when the day of ſacrificing came,* the ox was let alone; *but the heifer was kept to be ſacrificed.*

3. *Which thing when the ox ſaw, he ſmiled, and ſaid, Ho heifer, thou therefore lookeſt no pains, that thou mighteſt be ſacrificed.*

4. Mor. *The fable ſignifieth, that all kind of dangers hang over their heads,* that are idle and do nothing.

70. Of the Boy, and Fortune.

1. *WHen a Boy ſlept by a well, Forune came thither, and raiſed him up, ſaying:*

2. *Ariſe, and* get thee hence quickly, *becauſe, if thou ſhouldeſt fall into the well, all men would blame,* not thy want of wit, *but me Fortune.*

3. Dicunt enim à *cadavere ursas omnino abstinere.*

4. Alter deinde ex arbore descendens, *quid in aurem illi diceret* ursa, so cium rogavit.

5. Ille *urbano sermone* respondit: Admonitus sum ab ursâ, ut cum hujusmodi amicis non proficiscar ampliùs.

6. *Mor.* Fabula significat, quòd *eorum amicitia colenda non est*, qui dum est opus, *amicis subsidia denegant.*

67. *De duobus Inimicis.*

1. DUo quidam, *gladiatorio animo inter se inimicitias habentes, una nav navigabant.*

2. Et cùm *alter eodem in loco stare cum altero non pateretur*, unus *in puppi* alter *in prora consedit.*

3. Ortâ autem tempestate, *quum navis periclitaretur*, qui in prora sedeba rogat *navis gubernatorem*, quæ pars navis submergi priùs deberet; & cùm gubernator Puppim dixisset; ait ille:

4. *Mors mihi modo molesta minime est*, si inimicum meum priùs mori perspicio.

5. *Mor.* Fabula significat, quod inimicus, ut inimcum perdat, se ipsum perdere sæpius eligit.

68. *De Canna, & Oliva.*

1. QUarum esset fortior, durior, & magis resistens, canna & oliva *invicem contendebant.*

2. Oliva *calamo humilitatem objiciebat*, eò quòd ventis facilè cederet.

3. Huic dicto *unum* arundo *haud reddidit verbum.*

4. Paulò post, *turbine vehementi aspirans* ventus *radicitus evulsit* olivam totis viribus sibi obsistentem.

5. At canna *flatibus se inclinans*, salutem facilè est assequuta.

69. *De Vitulâ, & Bove.*

1. VItula cum bovem arantem perspicere, *illum præ se, quæ nihil agebat contempsit.*

2. Sed cùm immolationis affuit dies, *bos quidem missus*; vitula verò, ut immolaretur, retenta est.

3. Quam rem bos cùm conspicatur, subridens ait; Heus vitula! ideo nc laborabas, ut immolareris.

4. *Mor.* Fabula significat, quod *otiosis & nihil agentibus* pericula quæqu imminent.

70. *De Puero, & Fortunâ.*

1. CUm Puer quidam juxta puteum dormiret, Fortuna illuc accedens, i lum excitavit, inquiens:

2. Surge, & *hinc ocius avi*; quippe in puteum si caderes, non *tuam insc entiam*, sed me Fortunam omnes accusarent.

71. Of the Mice, and the Cat.

1. A *Cat perceiving, that there were many mice in a certain houſe, went thither, and* catching ſometimes one, and ſometimes another, ſhe killed great many and ate them.

2. *But when the mice ſaw they were waſted every day, being got all together, they ſaid with themſelves:*

3. For the future, *we muſt not* go down below, *if we would not be all deſtroyed, but we muſt* tarry *here* above, *whither the Cat cannot come.*

4. *But the Cat, when ſhe underſtood the mice's plot, counterfeiting her ſelf to be dead,* hang'd her ſelf by the hinder feet about a poſt, *which was faſtned to the wall.*

5. *One of the mice* peeping down from above, *as ſoon as it knew it was the Cat,* ſaid not unwittily:

6. *Ho friend, if I knew for certain that thou wert the cat, I would not come near.*

7. Mor. *The fable ſignifieth, that a diſcreet man, if he be once deceived, doth no more truſt* gloſing and diſſembling men.

72. Of the Ape, and the Fox.

1. AN *Ape* danced *ſo* neatly *at a meeting of the bruit beaſts, that he was preſently made King,* by the conſent of almoſt all.

2. *But the Fox envying him, as he led the ape thither, where he had ſeen fleſh hid in a trap in a ditch, he ſaid to him,*

3. *In this place a treaſure is hid, which* by the Law, *belongeth to Kings.*

4. *Wherefore ſeeing it is thine by Law,* do thou thy ſelf take it.

5. *The Ape coming haſtily thither, by the fox's perſwaſion,* as ſoon as he perceived himſelf caught in the trap, blamed the fox roundly, *which had beguiled him.*

6. *The fox ſaid to him* prettily, *O thou fool, who thoughteſt, when fortune had advanced thee, that thou wert worthy to rule over others.*

7. Mor. *The fable ſignifieth, that* he that raſhly ſets upon any thing, *doth* raſhly fall into trouble, *and* is laughed to ſcorn by every body.

73. Of the Hart, and the Lion.

1. WHen *the Hart* was very thirſty, *he went to a ſpring; and as he drank, eſpying his ſhadow in the water, he was very glad at the* greatneſs of his horns, and their knaggedneſs; *and afterwards looking at his feet and his legs,* was too too ſad.

2. Whilſt he pondered on theſe things, *behold a Lion appeareth, and purſueth the Hart.*

3. *But the Hart* running away, *did* far outſtrip *the lion through the plain fields.*

4. *For they ſay the ſtrength of ſtags conſiſts in their feet, and the ſtrength of a lion ſtands in his courage.*

5. *As long therefore as the lion purſued the hart through the plain grounds,* could not overtake him.

6. *But* it fell out by chance, *that the hart entred into a wood, where when he could not run away,* his horns being intangled amongſt the boughs, *when being caught by the lion, he ſaw he was like to die;*

7. *Wo*

71. *De Muribus, & Cato.*

1. DOmo quâpiam quòd perplures forent mures, catus præsentiens, illu acceſſit; atque *nunc unum, nunc alium capiens, complures interimen do comedit.*

2. Verùm mures cùm se in diem consumi perspicerent, ad unum coact inquiunt secum;

3. *De cætero inferius* non esse *descendendum* si nolumus perditum iri om nes, sed hic *superius manendum*, quo catus ascendere non potest.

4. At catus, consilio murum percepto, simulans se mortuum esse, *posteri oribus pedibus se ad palum suspendit*, qui fixus parieti erat.

5. E muribus quispiam *deorsum acute perspiciens*, ut catum esse cognovit *haud infacite ait*;

6. Heus amice, si te felem esse certò scirem, deorsum minime descenderem

7. *Mor.* Fabula significat, quòd vir prudens, semel si fallitur, *fictis & simulatis hominibus* non ampliùs fidit.

72. *De Simiâ, & Vulpe.*

1. APud brutorum animalium concilium, simia ita *appositè saltavit*, quò *omnium fere consensu* rex statim fuit creatus.

2. At vulpes invidens ei, ubi viderat carnes laqueo in foveâ sitas, illuc si miam ut duxit, inquit ad eam;

3. Hîc, thesaurus absconditus est, qui *ex lege* spectat ad reges.

4. Quare cùm tuus ex lege sit, *tute ipse capias illum.*

5. Simia vulpis suasu illuc temerè accedens, *ut se captum laqueo sensit, vul pem acriter accusa*, quæ dolo se deceperat.

6. Ei vulpes *haud illepidè* ait; Heus stulta, quæ, cùm fortuna te extuli set, dominari cæteris jam te putabas dignam.

7. *Mor.* Fabula significat, quòd *qui temere quippiam aggreditur, temere i adversa incidit*, ac *vulgo ridiculus est.*

73. *De Cervo, & Leone.*

1. CErvus *vehementi siti* cùm *vexaretur*, ad fontem proficiscitur: dumqu potat, suam in aquâ prospiciens umbram, valdè lætatus est *magnitu dine cornuum*, ac *ramositate*; deinde pedes, & crura perspiciens, *nimiu tristatus est.*

2. *Hæc dum animo vertit*, ecce leo apparet, ac cervum persequitur.

3. At cervus *fugam arripiens*, leonem per campos *longe anteibat.*

4. Dicunt enim cervorum vires consistere in pedibus, ac leonis in anim stare robur.

5. Quousque igitur leo per campos sequutus est cervum, *eum assequi no potuit.*

6. *Casu* verò *contigit* cervum nemus intrare, ubi *cornibus ad ramos implici tis*, cùm fugere non posset, à leone captus, quum se moriturum videret;

7. Hei

7. *Wo is me, poor wretch, quoth he, who, having joyed in my horns, am undone by my very horns.*

8. Mor. *The fable signifieth,* that those things often do us hurt, which we think are likely to do us good.

74. Of the Husbandman, and the Stork.

1. A *Husbandman* set sprints in his ground, *to catch the Cranes and Geese which continually fed on his sown corn.*

2. *But* together with them he catcht a Stork, *which being* held by the leg, *intreated the husbadman, that he would loose her, and let her go, forasmuch as she was not a Crane, nor a* Goose to see to, *but a stork, the most dutiful of birds, which always obeyeth her parents, and never forsakes them in their old age*

3. *But the husbandman smiling, saith,* Those things that thou fayest, are not unknown to me.

4. *For* I perceive well enough who thou art.

5. *But seeing thou art catcht with these, thou must also die with these.*

6. Mor. *The fable signifieth, that he that is taken in any fault with naughty people,* is punished as well as they.

75. Of the Lamb, and the Wolf.

1. A *Lamb being in a house that was well shut, when it saw the wolf coming to him,* miscalled him, and reviled him.

2. *But the wolf said unto him, Not thou, but the place, that is inaccessible, revi-leth me.*

3. Mor. *The fable signifieth, that place and time often make cowards bold.*

76. Of *Jupiter*, and the Crow.

1. JUpiter *being desirous to make a King over the flying creatures,* appointed a day of meeting *for the birds, that he that was the fairest might be set King over them.*

2. *Which thing the Crow perceiving aforehand, and* being privy to his own gliness, *having gathered others feathers* from here and there, *he* trickt himself up, *and made himself the finest of them all.*

3. The day appointed comes, *the birds come to the meeting.*

4. *When* Jupiter *had a mind to make the crow king over the birds, for his vaineness, the birds took it ill, and* every one pluck'd her own feathers from the crow.

5. *But the crow* being bereft of others feathers, remained a crow at the last, as she was before.

6. Mor. *The fable signifieth, that he that dependeth on other mens things, when they are lost,* it will clearly appear to every body what he is.

77. Of a Trumpeter.

1. A *Trumpeter* alarumed the army to fight by the sound of his trumpet.

2. *Being afterwards* taken *by the enemies* by an ambush, *he* cried out with a lamentable voice:

3. *Do not ye kill me,* to no purpose and in vain.

4. *Truly I do not fight, nor have I any thing but this trumpet.*

5. *They*

7. Heu me miſerum, inquit, qui cornibus gaviſus, ipſis cornibus pereo.

8. *Mor.* Fabula ſignificat, quòd *quæ putamus nobis profutura, ea nobis ſæpius obſunt.*

74. *De Agricolâ, & Pelargo.*

1. AGricola *laqueos in agro tetendit*, ut grues & anſeres veneretur, qui ſata ſua continuò depaſcebant.

2. At *ſimul cum illis venatus eſt pelargum*: qui *pede tentus* rogat agricolam ut eum ſolvat, miſſumque faciat, cùm non ſit grus, nec *ſpecie anſer*, ſed pelargus, avium piiſſimus, qui parentibus ſemper deſerviat, nec illos in ſenectâ deſeret unquam.

3. At agricola ſubridens ait, *Quæ dicis haud me fugiunt.*

4. Nam *qui ſis probe teneo.*

5. Sed cum his ſimul captus cùm ſis, cum his quoque ſimul moriendum.

6. *Mor.* Fabula ſignificat, quòd qui cum improbis quopiam deprenditur crimine, *pari pœna plectitur cum illis.*

75. *De Agno, & Lupo.*

1. AGnus in domo bene clauſa exiſtens, cùm lupum ad ſe venientem perſpicit, *illum convitiis, & maledictis perſequitur.*

2. At lupus inquit ei, Non tu, ſed locus inacceſſibilis mihi convicia dicit.

3. *Mor.* Fabula ſignificat, quòd locus & tempus faciunt timidos perſæpe audaces.

76. *De Jove, & Corvo.*

1. JUpiter volatilibus regem creare volens, *diem conſilii* avibus *indixit*, ut qui ſpecioſior eſſet, rex illis conſtitueretur.

2. Quam rem præſentiens corvus, ac *ſuæ deformitatis conſcius*, pennis aliorum *hinc inde* collectis, *ſe decoravit*, ac ſpecioſiſſimum omnium ſe reddidit.

3. *Adeſt dies præfinitus*, veniunt ad concilium aves.

4. *Jupiter* corvum, ob pulchritudinem, quum regem avibus creare vellet, id aves indignè ferentes, *quæque ſuas a corvo extrahunt pennas.*

5. At corvus *alienis pennis quum eſſet exutus, corvus, ut erat, demum remanſit.*

6. *Mor.* Fabula ſignificat, quòd qui de rebus pendet alienis, illis amiſſis, *quiſnam ille ſit cuique liquido patet.*

77. *De Tubicine quodam.*

1. TUbicen quidam, *tubæ ſonitu, pugnatum ciebat exercitum.*

2. Ab hoſtibus deinde *per inſidias captus, miſeranda voce clamabat.*

3. Ne *abs re ac fruſtra* occidere me velitis.

4. Ego quidem non pugno, nec præter tubam quippiam aliud poſſideo.

5. Qui

5. *They that* led him away bound prisoner, spake *thus to* him again on the other side:

6. For this very thing *thou art to be thought more worthy death, because thou refusest* to fight hand to hand *with the enemy, and* settest on others to fight *by the sound of thy trumpet.*

7. Mor. *The fable signifieth, that* they are more smartly to be punished, *who, though they do not wrong themselves, yet* set on others to do wrong.

78. Of the Smith, and the Dog.

1. A *Smith had a dog, which always slept whilst he himself* struck the iron; *but when he went to meat, the dog presently got up, and* ate what was thrown down under the table, were it bone, or other such things, without any more ado.

2. *Which thing the Smith minding, he said to the dog:*

3. *Alas poor man,* I know not what I should do; *for whilst I strike the iron,* thou continually sleepest and liest idle: *Again, when I begin to eat, thou presently risest, and* fawnest upon me.

4. Mor. *This fable signifieth, that* slothful and drousie persons, *that live* upon other folks labours, are severely to be punished.

79. Of a Mule.

1. A *Mule being fed fat with too much barley,* grew wanton, because she was too fat, *and said with her self,*

2. *A horse was my sire, which was* a very good courser; *and I am* like him in all things.

3. A little after *it fell out, that the Mule was* to run full speed; *but when she tired* in the race, *she said;*

4. *Wo is me, poor wretch, who thought I had been a horses daughter; but now I remember, that an Ass was my sire.*

5. Mor. *The fable signifieth, that* fools forget themselves in prosperity; *but in adversity, they oftentimes* see their own errours.

80. Of the Tunie and the Dolphin.

1. A *Tunie, when a Dolphine pursued it,* fetching a great leap with a noise, *was tossed by a great wave upon an Island; and the Dolphine too was carried by the same wave upon the same rock, whilst it thought to catch the tunie.*

2. *The tunie turning her self, when she saw the Dolphin* gasping, *said with her self:*

3. It doth not much trouble me to die, seeing I *see* the causer of my death *to die with me.*

4. Mor. *The fable signifieth, that any one beareth adversity more lightly, when he seeth the causers of his adversity* to be troubled with the like.

81. Of a Physician.

1. A *Physician, when a sick man chanced to die, whom he had in cure, said to them* that carried the corps to be buried,

2. *If that man had kept himself from wine, and* made use of clysters, *he would not have died.*

3. One

5. Qui eum *vinctum ducebant*, hujusmodi *verba contra reddiderunt*.

6. *Hanc ob rem* morte dignior es judicandus, quòd, cum hostibus *manum conferre* devitas, *alios* sonitu tubæ *ad pugnam hortaris*.

7. *Mor.* Fabula significat, quòd *graviori pœna sunt judicandi*, qui, cùm ipsi injuriam non agunt, *alios ad injuriam agendum impellant*.

78. *De Fabro, & Cane.*

1. FAber quidam canem habebat qui dum ipse *ferrum cuderet*, continuò dormiebat; quum verò manducabat, canis statim surgebat, & *quæ sub mensa erant dejecta, ceu ossa, & alia hujusmodi, sine mora corrodebat*.

2. Quam rem animadvertens faber, ait ad canem:

3. Heus miser, *quid faciam nescio*, qui dum ferrum cudo, *continuo dormis, & segnitie teneris*; rursus quum dentes moveo, statim surgis, & *caudam mihi applaudis*.

4. *Mor.* Fabula significat, quòd *socordes & somnolenti*, qui *ex aliorum vivunt laboribus, gravi mensura sunt coercendi*.

79. *De Mulâ quadam.*

1. MUla quædam, nimio hordeo pinguis effecta, *nimia pingudeine lasciviebat*, secum inquiens:

2. Pater mihi equus fuit, qui *cursu celerrimus* erat, & *ego ei per omnia sum similis*.

3. *Parum post* contigit, quòd oportuit mulam *quantum potuit currere*; sed cùm *cursu cessavit*,

4. Heu me miseram, inquit, quæ me equi filiam esse putabam, at nunc memini asinum mihi patrem fuisse.

5. *Mor.* Fabula significat, quòd *stulti in prosperis seipsos didiscunt*; sed in adversis, *suos persæpe recognoscunt errores*.

80. *De Thynno, & Delphino.*

1. THynnus, quum eum delphinus persequeretur, *magno elatus impetu* ac stridore, à vehementi fluctu in Insulam defertur; eundemque in scopulum, à fluctu eodem, delphinus, dum se putat capere thynnum, ipse quoque defertur.

2. Thynnus conversus, quum delphinum *expirantem animam* perspicit, secum ipse ait;

3. *Mors mihi molesta admodum non est, ex quo mortis authorem* mori simul mecum perspicio.

4. *Mor.* Fabula significat, quòd quivis adversa leviùs fert, cùm adversitatum authores *eadem adversitate opprimi* perspicit.

81. *De Medico quodam.*

1. MEdicus quidam, quum, quem curaret ægrotum, eum mori contingeret; *efferentibus junus* aiebat:

2. Vir iste si se vino abstinuisset, & *clysteriis usus fuisset*, eum mori non contigisset.

3. One of those that were there, said wittily *to the Physician:*

4. *Ho Doctor, that advice should have been given, when it might have done good; not* now, when it can do no good at all.

5. Mor. *The fable signifieth, that when advice doth no good, to give it at that time, is indeed to befool a friend.*

82. Of the Fowler.

1. A *Fowler* went a birding, with twigs and bird-lime; *and when he saw a Thrussel sing above upon the bough of a tree,* he set up his lime-wands to *catch her.*

2. *But as he went,* he trode on a viper with one foot; *and being bitten by it, when he perceived himself ready to faint, because of the poyson;*

3. *He sighed, and said, Wo is me poor man; for whilst I hasted to catch another, another hath pursued me to death.*

4. Mor. *The fable signifieth, that we oftentimes our selves suffer from another those things, which we endeavour to do against others.*

83. Of the Beaver.

1. THe *Beaver is a four-footed living creature, which maintaineth it self in fens;* its stones are said to be good for sundry cures.

2. *And therefore when any one pursueth him,* being not ignorant of the reason why he is pursued, *and trusting to the swiftness of his feet,* he runs away as fast as he can, until *he come safe to a place, that he may not be seen.*

3. *And there cutting off his stones, he throweth them at the hunters, when they come near him, and* by that means acquits himself from the hunters.

4. Mor. *The fable signifieth, that a wise man* leaveth nothing unassayed, *that he may acquit himself from dangers.*

84. Of a Boy that kept Sheep.

1. A *Boy, when he kept sheep in* a plain place, *often cried out,* Do you hear? Oh! help me against the wolves.

2. The plowmen *that were thereabout,* leaving their plowing, *and running to help him, and finding that there was nothing,* fall again to their work.

3. *When the boy had done this* a many times, to make sport; *behold, when the wolf came* for certain, *the boy* calls out in earnest, that some body would come and help him.

4. *When the husbandmen,* thinking that it was not true, *went not to help him, the wolf easily worried the sheep.*

5. Mor. *The fable signifieth, that* he that is known to lye, is not afterwards believed, when he speaketh the truth.

85. Of the Crow, and the Fox.

1. A *Crow, when she had snatch'd up* a piece of flesh, sat upon a tree.

2. *A fox seeing her, and being desirous to have the flesh for himself,* set upon her with a wile.

3. *As he stood therefore under the tree, he began to commend the crow, saying;*

4. O

3. *Ex his qui aderant quispiam* medico *haud infacete ait:*

4. Heus medice, ista consilia, quum prodesse quibant, dicenda fuerunt; non *nunc, quum nihil valeant prodesse.*

5. *Mor.* Fabula significat, quòd ubi haud prodest consilium, id eo tempore dare, est sanè amicum deludere.

82. *De Aucupe.*

1. AUceps *aucupatum calamis, viscoque tetendit,* & cùm turdum canere arboris desuper aspexit, ut eam caperet, *calamos erexit.*

2. At inter ambulandum, *pede altero viperum calcavit*; morsusque ab eâ, quum jam ob venenum se deficere præsensit;

3. Heu me miserum ingemuit, qui dum alium capere festino, alter ad mortem me est aucupatus.

4. *Mor.* Fabula significat, quòd quæ contra alios facere nitimur, ea persæpe ab alio ipsi patimur.

83. *De Castore.*

1. CAstor est animal quadrupes, qui in paludibus se nutrit; ejus *testes variis medelis utiles esse dicuntur.*

2. Itaque cum quispiam eum sequitur, *suæ persecutionis causam non ignorans,* pedum velocitati fidens, *quantum potest fugit, usque quoad* locum, nè videatur, salvus deveniat.

3. Atque ibi testes excidens, in venatores, cùm sibi appropinquant, projicit, & *isto pacto a venatoribus se eripit.*

4. *Mor.* Fabula significat, quòd sapiens, ut à periculis se eripiat, *nihil intentatum deserit.*

84. *De Puero oves pascente.*

1. PUer quidam quum oves *eminentiore in loco* depasceret, sæpius clamabat; *Heus, O, a lupis mihi succurrite.*

2. Qui circùm aderant *cultores agrorum, cultum omittentes,* ac illi occurrentes, atque nihil esse comperientes, *ad opera sua redeunt.*

3. Quum *pluries* puer id *joci causa* feciisset, ecce, cùm lupus *pro certo* adesset, puer *ut sibi succurratur, serio clamat.*

4. Agricolæ *id verum non esse putantes*, cùm minimè occurrerent, lupus oves facile perdidit.

5. *Mor.* Hæc fabula significat, quòd *qui cognoscitur mentiri, ei veritatem dicenti postea non creditur.*

85. *De Corvo, & Vulpe.*

1. COrvus, cùm *carnium frustum* rapuisset, *arborem quandam superfedit.*

2. Vulpes eum suspiciens, atque carnes sibi cupiens, *illam arte aggreditur.*

3. Stans igitur sub arbore, corvum laudare cæpit, aiens;

4. *O what a great bird is this! how brave!* what a bird of prey! *how fair!*
5. *It was fit that this should have been the King of Birds.*
6. *For,* she hath every thing more stately than other birds, *if she had but a voice.*
7. *As the crow being puft up with these commendations, and* not being able to endure any longer *to be said to be dumb,* croaked with a loud voice, *the flesh fell on the ground.*
8. *When the fox had snatcht it up, he turned himself to the crow, and saith;*
9. *O crow,* thou hast every thing handsome, if so be thou didst not want wit.
10. Mor. *The fable signifieth, that they that believe flatterers too much, do oft* fall into those miseries, which they do not think *on.*

86. Of the Dog, and the Wolf.

1. WHen *a Dog slept before the hall, a Wolf came upon him, and caught him presently; and when he would have killed him, the dog intreated him, that he would not kill him, saying;*
2. Good master wolf, *do not kill me now; for, as you see, I am but thin, and slender, and lean.*
3. *But my Master is like* to make a wedding ere long, *where, if you will but tarry for me a little, I, having fed daintily, and become fatter,* shall be then better for thee.
4. *The wolf trusting these words, let the dog go.*
5. *When the wolf coming a few days after, found the dog sleeping at home, he stood before the Hall, and* wished *the dog* to perform his promise to him:
6. *But the dog* said wittily, *Oh wolf, if ever thou find me* hereafter *before the Hall, tarry for the wedding no longer.*
7. Mor. *The fable signifieth, that a wise man, when once he hath avoided danger, doth ever after take heed of it.*

87. Of the sick-Raven.

1. WHen *a Raven was sick, he intreated his dam, to pray to the gods for his recovery, saying:*
2. *Mother, do not weep, but rather pray to the gods, to restore my health.*
3. *His mother answered him quickly, Which of the gods, dost thou think, will be mercifull unto thee? seeing there is none from whose altars thou hast not snatched away holy things.*
7. Mor. *The fable signifieth, that he that offendeth any body in prosperity, can find no man his friend in adversity.*

88. Of the Dog that carried the flesh.

1. AS *a Dog carried a piece of flesh in his mouth, and went over a river, when he saw the shadow under the water, he thought it was another dog, that carried more flesh.*
2. *And therefore* he let *that* flesh *which he carried,* go under the water, *and moved himself to catch the shadow; but he lost the flesh and the shadow both together, which indeed were nothing.*
3. Mor. *The fable signifieth, that out of a desire of having always more, we do oftimes lose the things which we enjoy.*

89. Of

4. O quàm magna avis est hæc! quàm speciosa! *quam venatrix!* quàm formosa!
5. Hanc decuit esse avium Regem.
6. Nam, *omnia regia supra alias aves illi sunt*, si modo vocem haberet.

7. His laudibus corvus inflatus, & dici mutus *haud valens pati ulterius*; dum *magna voce crocitat*, carnes humi decidunt.

8. Illas cùm vulpes rapuisset, conversa inquit ad corvum;
9. Heus corve, *omnia decora tenes, modo mente non careres.*
10. *Mor.* Fabula significat, quòd qui adulatoribus nimiùm credunt, hi, *quæ non petant, in adversa sæpius incidunt.*

86. *De Cane, & Lupo.*

1. CAnes quum ante aulam dormiret, lupus superveniens eum statim cepit: & cum ipsum occidere vellet, canis nè eum occideret, rogavit inquiens:
2. *Here ni, lupe*, nunc occidere me noli; nam, ut vides, tenuis sum, & gracilis, & macilentus.
3. Sed heus meus *nuptias in proximo facturus est*, ubi si parùm mè expectas, ego opipare manducans, atque pinguior factus, *ero tibi utilior.*

4. Lupus iis verbis fidem habens, canem dimisit.
5. *Paucos post dies* lupus accedens, quum canem domi dormientem reperit, stans ante aulam, canem, *rogat ut sibi promissa præstet.*
6. Et canis *haud rustice inquit*, Heus lupe, si ante aulam *de cætero* me ceperis, haud amplius nuptias expectes.
7. *Mor.* Fabula significat, quòd sapiens cùm periculum vitavit, ab illo postea continuò cavet.

87. *De Corvo ægroto.*

1. COrvus cùm ægrotaret, matrem rogavit, ut pro suâ sanitate deos precaretur, inquiens:
2. Mater, noli plorare, sed deos *potius* precare, ut sanitatem mihi restituant?
3. Ei mater citò respondit, Quem deorum tibi fore propitium putas? cùm nullus sit è cujus aris sacra non rapueris.

4. *Mor.* Fabula significat, quòd qui in prosperitate quemvis offendit, in adversis amicum sibi reperiret neminem.

88. *De Cane carnes portante.*

1. CAnis ore ferens carnes, ac flumen transiens, cùm sub aqua umbram prospexit, putavit alium esse canem, qui plus carnium deferret.

2. Itaque quas ipse ferebat, eas *carnes sub aquas ore demisit*, &, ut umbram caperet, se mœt, sed carnes & umbram, quæ sanè nihil erant, simul perdidit.
3. *Mor.* Faba significat, quòd cupiditate plus semper habendi, quæ tenemus, ea sæpe perdimus.

89. Of the Lion, and the Frog.

1. WHen *a Lion heard* a frog croaking big, *thinking that it had been ſome great living creature, he* turned himſelf back, *and ſtanding ſtill a little, he ſaw the frog coming out of a pond; which, he being in a chafe, preſently* trode under his feet, *ſaying:*

2. *Thou ſhalt cauſe no living creature any more, by thy big voice, to ſtand and look at thee.*

3. Mor. *The fable ſignifieth,* that nothing is found with talkative perſons, but a tongue.

90. Of the old Lion.

1. WHen *a Lion was grown old, and* was not able to ſeek his living, *he* deviſed a way, *how he might not want maintenance.*

2. *He went therefore into his den, and laid him down, and* made as though he were very ſick.

3. *The living creatures thinking that he was verily ſick,* came to him to ſee how he did; *which the lion catching, devoured one by one.*

4. *When he had now killed a many living creatures, the fox, after he knew the cunning of the lion, came* to the mouth of the cave, *and as he ſtood without, asked the lion, How he did.*

5. *The lion made him a kind anſwer, and ſaid, Daughter fox, why do you not come into me?*

6. *The fox ſaid to him* wittily, *Becauſe indeed, Maſter, I ſee many footſteps of living-creatures going in, but I ſee none of them that come forth.*

7. Mor. *The fable ſignifieth, that a wiſe man, that foreſeeth imminent dangers, doth eaſily avoid them.*

91. Of the Lion, and the Bull.

1. A *Lion purſuing a huge bull* in a treacherous manner, *when he came near him, invited him to ſupper, ſaying:*

2. *Friend, I have killed a ſheep, you ſhall ſup with me to day if you pleaſe.*

3. *The Bull being ready to do as the lion would have him; as they ſat down, when he ſaw many* cauldrons, and *many great* ſpits *ready, and that the lion had no ſheep there, he went away preſently; whom the lion ſeeing to go away, asked him, why he went away?*

4. *And the bull anſwered him* wittily, I do not go away for nothing, *ſeeing I ſee things provided, not to dreſs a ſheep but a bull.*

5. Mor. *The fable ſignifieth, that* the ſleights of wicked men are not unknown to wiſe men.

92. Of the Lion, the Aſs, and the Fox.

1. A *Lion, an Aſſe, and a Fox,* having made an agreement among themſelves, *went a hunting.*

2. *And when they had got a great deal of prey, the lion bid the aſs to divide the prey.*

3. *When*

89. *De Leone, & Ranâ.*

1. LEo, cùm *ranam magni loquacem* audiret, putens aliquod magnum animal esse, *se retro vertit*, parumq; stans ranam è stagno exeuntem videt; quam indignabundus statim *pedibus calcavit*, aiens;

2. Nullum ampliùs, ut te perspiciat, animal clamore movebis.

3. *Mor.* Fabula significat, quòd *apud verbosos præter linguam nihil reperitur.*

90. *De Leone Sene.*

1. LEo cùm senuisset, *nec victum sibi quærere posset, viam machinatus est*, qui alimenta haud sibi desint.

2. Ingressus igitur speluncam, *graviter ægrotare* jacens *se simulabat.*

3. Animalia illum verè ægrotare putantia, *visitandi gratia ad eum accedebant*; quæ leo capiens, singulatim manducabat.

4. Cùm multa animalia jam occidisset, vulpes leonis cognita arte, *ad ostium speluncæ* accedens, leonem quo valeat pacto, exteriùs stans, rogat.

5. Ei leo blandè respondens, ait; Vulpes filia, cur non intrò ingrederis ad me?

6. Ei vulpes *non illepidè* ait; Quoniam, here mi, animalium ingredientium perplura equidem vestigia cerno, sed egredientium vestigia nulla.

7. *Mor.* Fabula significat, quòd homo prudens, qui pericula imminentia providet, illa facilè devitat.

91. *De Leone, & Tauro.*

1. LEo ingentem taurum *per insidias* sequens, cùm prope accessit, eum vocavit ad cœnam, inquiens:

2. Amice, ovem occidi, hodie mecum, si placet, cœnabis.

3. Taurus leoni morem gerens, ut discubuerint, cùm multos *lebetes*, necnon magnos & plures *obeliscos* paratos conspiceret, & ovem illi nullum adesse, è vestigio abiit; quem leo abeuntem perspiciens, cur abiret rogavit.

4. Et taurus *haud inurbane* respondit; *Non de nihilo equidem abeo*, cùm instrumenta non ad ovem, sed ad taurum coquendum videam esse parata.

5. *Mor.* Fabula significat, quòd *homines prudentes minime lateant improborum artes.*

92. *De Leone, Asino, & Vulpe.*

1. LEo, asinus, & vulpes, *conflata inter se societate*, venatum exeunt.

2. Cumque multam prædam cepissent; leo asino mandat, ut prædam dividat.

3. *When the aſs had divided it into three equal parts,* he gave his fellows leave to chooſe which they would.

4. *Which diviſion, the lion* taking in a ſnuff, *and* gnaſhing with his teeth, *he depoſed him from dividing; and bad the fox, that he ſhould divide the prey.*

5. *But the fox, laying thoſe three parts into one, and leaving for himſelf none of the prey apart, gave the lion all.*

6. *Then quoth the lion to the fox, Who taught thee to divide?*

7. *The fox ſaid on a ſuddain, The Aſſes danger taught me to do it.*

8. Mor. *The fable ſignifieth, that* other mens dangers makes men more wary.

93. Of the Lion, that loved a Country-man's daughter.

1. A *Lion loved a Country man's daughter.*

2. *And foraſmuch as he deſired to have her, he intreated the maids father, that he would conſent, that ſhe ſhould be married to him.*

3. *The countryman ſaid to him, that he would by no means conſent, that his daughter ſhould be married to a beaſt.*

4. *When the lion* frowned, *and gnaſhed his teeth, the country man changed his reſolution, and ſaid, That he deſired that his daughter ſhould be married to him, ſo that he would but firſt pull out his teeth, and pare his paws; becauſe the maid was much affrighted with thoſe things.*

5. *After the lion did that, out of too much love, he went to the country-man, and deſired his daughter might be given him.*

6. *But the country-man when he ſaw the lion diſarmed of his paws and teeth, took up a cudgel, and purſued him with many blowes.*

7. Mor. *The fable ſignifieth, that* he that commits himſelf to his enemies, is quickly undone.

94. Of the Lioneſs and the Fox.

1. W*Hen the Lioneſs was often upbraided by the Fox, that ſhe* brought but one whelp only at every litter, *ſhe ſaid, One indeed, but a Lion.*

2. Mor. *The fable ſignifieth, that gallantry doth not conſiſt in the abundance of things, but in the worth.*

95. Of the Wolf, and the Crane.

1. W*Hen the wolf was a great while troubled, with a bone that ſtuck in his throat,* he offered the crane a fee, *if he would pull it out of his throat.*

2. *After the crane had pulled the bone out of his throat, with his bill,* he demanded the fee that was promiſed him.

3. *The wolf ſmiling at him, and withall* whetting his teeth, *ſaid;*

4. *It ought to be a ſufficient fee for thee, that thou haſt pulled thy head out of a wolfs mouth, without hurting.*

5. Mor. *The tale ſignifieth, that amongſt wicked perſons,* it is taken for no ſmall requital, *if one* receive *no* harm for his good ſervice.

3. Asinus cùm eam in tres partes æquales esset partitus, *optionem capiendi sociis dedit.*

4. Quam partitionem leo *indigne ferens*, ac *dentibus frendens*, à divisione deposuit eum, mandavitque vulpi, ut prædam ipsa partiretur.

5. At vulpes illas tres partes in unum colligens, ac prædæ nihil sibi seorsum relinquens, leoni omnia tradidit.

6. Tunc leo vulpi ait, Quis te partiri docuit?

7. Inquit ex tempore vulpes, Asini periculum id me facere instruxit.

8. *Mor.* Fabula significat, quòd *aliorum pericula homines faciunt cautiores.*

93. *De Leone cujusdam rustici filiam amante.*

1. LEo cujusdam rustici filiam amabat.

2. Illam cùm habere cuperet, patrem virginis rogavit, ut sibi nubere ipsam assentiret.

3. Ei rusticus ait, nullo pacto se assensurum esse, quòd filia bestiæ nubat.

4. Cùm leo *torve aspicere*, ac dentibus frenderet, rusticus mutato consilio ait, Se cupere ei filiam nubere, modò dentes & ungulas priùs cædat, evellatque; quoniam virgo illis rebus longè terreretur.

5. Leo, id postquam præ nimio amore fecit, rusticum adiens, filiam sibi dari postulat.

6. At rusticus, leonem, cùm ungulis & dentibus perspicit inermem, arrepto fuste, illum frequens pulsando prosequitur.

7. *Mor.* Fabula significat, quòd *qui inimicis se committit, de facili perit.*

94. *De Leænâ, & Vulpe.*

1. LEæna, cùm à vulpe sæpe exprobraretur, quòd *quolibet partu unum duntaxat pareret catulum*, ait; Unum sanè, at, pòl, Leonem.

2. *Mor.* Fabula significat, quòd pulchritudo haud in copiâ rerum, sed in virtute consistit.

95. *De Lupo, & Grue.*

1. LUpus in gutture osse retento, cùm longè cruciaretur, *grui pretium obtulit*, si illud è gutture extraheret.

2. Grus, rostro, cùm os è gutture extraxit, *pretium sibi promissum exposulat.*

3. Ei lupus subridens, simulque *acuens dentes*, ait;

4. Satis pretii tibi esse debet, quòd ex lupi ore caput sine læsione eduxeris.

5. *Mor.* Fabula significat, quòd apud improbos *gratitudo non parva habetur*, si *pro obsequio* quis *detrimentum* non *recipit.*

96. Of the Wolf, and the Lamb.

1. *When a wolf had found a lamb going aſtray, he took it, not by ſtrong hand, but* ſought an occaſion either by hook or crook, *to eat it.*

2. *Therefore,* he ſaid thus *to the lamb,* Thou haſt done me an abundance of wrong, this long time together.

3. *The lamb ſighed, and ſaid,* How can that be, *ſeeing I am but very newly come into the light?*

4. *The wolf ſaid again, Thou haſt ſpoiled me a field, in eating it up.*

5. *The lamb ſaid, I could not do that, ſeeing I wanted teeth.*

6. *The wolf ſaid again, Thou haſt drunk of my well too.*

7. *And, quoth the lamb,* How could that be, *ſeeing I have not yet drank water,* by reaſon of my age; *but my mothers milk is yet my bread and drink?*

8. *The wolf at the laſt* being moved with anger, *ſaid, Although I cannot reſolve thy arguments, yet I reſolve* to have a dainty ſupper. *And he took the lamb and ate him,*

9. Mor. *The fable ſheweth, that reaſon and truth have no place with wicked men.*

97. Of the two Cocks, that fought one with another.

1. *TWo Cocks fought in the Country, one with another.*

2. *He that had been the firſt leader of the hens, when he was beaten by the other,* hid himſelf for ſhame.

3. *But the other being* proud of the victory, flew *preſently* upon the top of the houſe, *and gave notice by* the great clapping of his wings, *and by his crowing, that he had overcome his rival in fighting, and that* he triumphed over his adverſary.

4. *Whilſt, being full of his brags, he* crackled *on thoſe and ſuch like matters; behold, an Eagle, wanting meat, flying from aloft, catcheth the cock in his talons, and carried him for food to her young ones.*

5. *Which thing, the cock that had been beaten, ſeeing, he came abroad, as it were triumphing over his adverſary, and enjoyed the hens freely himſelf alone.*

6. Mor. *The tale ſignifieth, that he that truſteth proſperity too much, doth often fall headlong into adverſity.*

98. Of a Fortune-teller.

1. A *Fortune-teller,* in the open market place *of a City,* told every one his fortune.

2. *Being therefore* compaſſed about with a great throng of people, *as he told one or other their fortune,* news was brought him, *that* his goods were ſtollen away out of his houſe.

3. *Which when he had heard, as* he made haſte away home, *one met him, and ſaid to him,* in a jeer:

4. How cameſt thou to be ignorant of thy own fortune, *whilſt thou toldeſt others what was like to come to paſs?*

5. Mor. *The fable ſignifieth, that wicked men blame others, and* mind not to know their own faults.

96. *De Lupo, & Agno.*

1. LUpus, cùm agnum invenisset errantem, eum non cepit fortissimâ manu; sed *causam quæsivit, quo jure, vel injuria,* eum comederet.

2. Igitur agno *verba hujusmodi fecit, Tu mihi abunde jamdiu intulisti injurias.*

3. Agnus gemendo ait, *Quomodo id fieri potuit,* cùm nuperrimè venirem ad lucem?

4. Lupus denuò ait; Agrum mihi pascendo devastâsti.

5. Agnus inquit, Cùm dentibus etiam caream, id facere nequivi.

6. Lupus rursum ait, Ex meo quoque fonte bibisti.

7. Et inquit agnus, *Quo pacto id fieri potuit,* quum aquam *ex ætate* nondum biberim, sed *lac matris* cibus & potus adhuc mihi sit?

8. Lupus demùm *ira concitus,* ait, Licet tua solvere nequeam argumenta, *cœnare* tamen *opipare intendo*; agnumque cepit, ac illum manducavit.

9. *Mor.* Fabula significat, quòd apud improbos ratio & veritas locum non habent.

97. *De duobus Gallis, inter se certantibus.*

1. DUo galli inter se ruri certabant.

2. Qui gallinarum prior dux erat, cùm ab altero superatus esset, *præ verecundia se abscondit.*

3. Alter verò *victoria elatus, domus tectum statim supervolans, vehementi alarum plausu,* cantuque, significat se rivalem suum pugnando superâsse, & *de adversario ferre trophæum.*

4. Dum hæc & hujusmodi jactabundus *voce crocitat,* ecce aquila cibi indiga, exalto devolans gallum unguibus rapit, ac pullis suis alimonium contulit.

5. Quam rem, qui victus fuerat gallus perspiciens, ceu ex hoste triumphans, in publicum venit ac solus gallinis liberè potitur.

6. *Mor.* Fabula significat, quòd qui prosperis nimiùm fidit, in adversa sæpius præceps incidit.

98. *De Vate quodam.*

1. F*Oro urbis medio,* quidam vates *cuivis sortem aperiebat futuram.*

2. Quamobrem *magna hominum frequentia stipatus,* dum uni & alteri suam aperit sortem, *ei nunciatur, res suas furtim domo esse ablatas.*

3. Quo audito, *domum curriculo* dum *abit,* quidam ei obviam factus *ridicule ait:*

4. Dum alios quid esset futurum, monebas, *qui tuæ sortis nescius fuisti?*

5. *Mor.* Fabula significat, quòd homines nequam corrigunt alios, & *suæ crimina scire negligunt.*

99. Of the Piſmire, and the Pigeon.

1. A *Thirſty Piſmire went down to a ſpring, where, as it would drink, it fell into the water.*

2. *A pigeon that ſate in a tree, that hanged over the ſpring, when it ſaw the piſmire ready to be drowned in the water,* preſently broke a little bough off the tree with her bill, *and* threw it into the ſpring without any more ado; which the piſmire making to, recovered her ſelf out of the waters, to a ſafe place.

3. *A fowler comes* by the by, *and as he goeth about to catch the pigeon, he* ſets up his lime-twigs.

4. *The piſmire ſeeing that,* bit the fowler by one of his feet; the fowler being ſtartled at the ſmart of it, *let fall his lime-wands; at the noiſe of which, the pigeon being affrighted, flew away from the tree, and* eſcaped the danger of her life.

5. Mor. *The fable ſignifieth, that ſeeing* brute-*creatures are ſo* grateful to them, that do them a courteſie, *they that are endued with reaſon,* ought the more to be ſo.

100. Of the Calf, and the Hinde.

1. T*He Calf ſaid once to the Hinde, Seeing thou art* greater in bulk, *and* ſwifter at running, by reaſon of the nimbleneſs of thy feet, *than the dogs, and far* better fenced with horns *to fight;* why *art thou ſo much afraid of the dogs, mother?*

2. *The hinde ſmiling, anſwered it, Becauſe, childe, though I have all thoſe things thou ſpeakeſt of,* I cannot endure the barking of the dogs, *but* preſently begin to run away for fear.

3. Mor. *The fable ſignifieth, that with thoſe that are cowardly by nature,* no perſwaſion can prevail *that they ſhould be courageous.*

101. Of the Bee, and *Jupiter.*

1. T*He Bee, which is the mother of the wax, coming once to ſacrifice to the gods, offered* Jupiter *a preſent of hony.*

2. *With which offering,* Jupiter *being pleaſed, he bad, that whatſoever ſhe deſired, ſhould be granted her.*

3. *The Bee therefore asking, ſaid, O thou the moſt famous god of all the gods, vouchſafe to grant to thy hand-maid, that whoſoever ſhall* come to her hives to ſteal hony, *may preſently die, as ſoon as ever I ſhall have ſtung him.*

4. At which requeſt, *Jupiter* being put to a ſtand, *becauſe* he loved *mankinde* very well, *he ſaid at the laſt to the Bee:*

5. It may ſuffice thee, *that, whoſoever ſhall come to thy hives to ſteal hony, if thou ſting him, and in the ſtinging* loſe thy ſting, *thou thy ſelf die preſently, and* thy ſting coſt thee thy life.

6. Mor. *The fable ſignifieth, that ſometimes we wiſh harms to our enemies, which are after turned upon our ſelves.*

102. Of the Flie.

1. W*Hen a flie, that had fallen into a* fleſh pottage-pot, *perceived that ſhe was like to be drowned in the* broth, *ſhe ſaid with her ſelf:*

2. *Lo,*

99. *De Formicâ, & Cicadâ.*

1. FOrmica sitiens in fontem descendit, ubi dum bibere vult, in aquam cecidit.

2. Columba quædam arborem fonti imminentem supersidens, cùm formicam aquis obrui conspiceret, *ramulum ex arbore rostro continuo frangit, & sine mora dejicit in fontem*; *ad quem formica se applicans, ex aquis in tutum se recepit.*

3. *Obiter* auceps quidam advenit, &, ut columbam venetur, *calamos erigit.*

4. Formica id percipiens, *pedem alterum momordit aucupis*; *eo dolore auceps concitus*, calamos dimittit; quorum strepitu columba territa ex arbore aufugiens, *vitæ periculum evasit.*

5. *Mor.* Fabula significat, cùm bruta *in beneficos grata sunt, eo magis esse debent*, qui participes sunt rationis.

100. *De Vitulo, & Cervâ.*

1. VItulus cervæ aliquando ait; Cùm *magnitudine* sis *major* canibus, & *pedum celeritate cursu velocior*, & ad pugnam longè *cornibus munitior*; *cujus rei gratia*, mater, tantopere canes reformidas?

2. Ei cerva inquit, subridens: Quoniam, fili, licet quæ dicis omnia possideam, *canum latratum ferre non possum*, sed *præ timore fugam statim arripio.*

3. *Mor.* Fabula significat, quòd qui naturâ timidi sunt, apud eos ut audeant *nulla valet hortatio.*

101. *De Ape, & Jove.*

1. APes quæ cera mater existit, quondam accedens ut diis sacra faceret, *Jovi* donum obtulit mellis.

2. Quâ oblatione *Jupiter* latus, jussit sibi concedi quicquid ipsa precaretur.

3. Apes igitur rogans, ait, Illustrissime deus deorum, ancillæ tuæ concedere velis, ut quicunque *ad alvearia pro rapiendo melle accesserit*, is, simul ac pupugero eum continuò moriatur.

4. *Quarogatione* Jupiter *ambiguus*, quoniam genus mortalium *longe amabat*, demum Api ait;

5. *Sit tibi sit*, quòd quicunque alvearia pro rapiendo melle accesserit, si eum pupugeris, & in punctură *stimulum dimiseris*, continuò ipsa moriaris, *tibique vita sit ipse stimulus.*

6. *Mor.* Fabula significat, quòd inimicis quandoque mala precamur, quæ in nos sæpius vertuntur.

102. *De Muscâ.*

1. MUsca, quæ in *ollam carnium* deciderat, cùm se in *brodio* suffocari sensit, secum ipsa ait;

2. Ecce,

2. *Lo, I have drunk ſo much, I have eaten ſo much, and bathed my ſelf ſo much, that* I can find in my heart to die, having my belly full of broth.

3. Mor. *The fable ſignifieth, that it is a wiſe man's part to bear that courageouſly which he cannot avoid.*

103. Of the young man, and the Swallow.

1. *When a riotous young man had* ſpent his father's eſtate, *and* nothing but his clothes was left him, *ſeeing a ſwallow before the ſeaſon, and thinking that ſummer was come already, he ſold his clothes too.*

2. *But winter coming again, when he* was troubled with a great cold, *and ſaw the ſwallow again, which alſo was* ſtarved her ſelf to death with cold, *he ſaid:*

3. *O thou naughty bird, which* haſt undone me and thy ſelf too.

4. Mor. *The fable ſignifieth, that* thoſe things cannot long continue, *which are not done in their ſeaſon.*

104. Of the Sick-man, and the Phyſician.

1. *A Sick-man being asked by a Phyſician, how he did, anſwered, That* he had ſweat too much.

2. *The Phyſician ſaid, That was good.*

3. *The ſick-man being asked a ſecond time, by the ſame man, how he did, he ſaid, That* he was troubled with a great cold.

4. *The Phyſician ſaid, That that alſo would be* for his health.

5. *The ſick-man being asked a third time, by the ſame Phyſician, how he did, ſaid, That* he had much ado to digeſt any thing.

6. *The Phyſician ſaid again, That that was very good for his health.*

7. *Afterwards, when one of his own houſhold-ſervants asked the ſick-man, how he did, the ſick man ſaid to him;*

8. *I have very many, and very good ſigns of health, as the Phyſician ſaith, yet, I am ready to die with thoſe ſymptomes.*

105. Of a Woodman.

1. *As a Wood-man* felled wood *by a river, which was dedicated to the god* Mercury, *his Ax by chance fell into the river.*

2. *He therefore being very ſorrowful,* ſat him down and ſighed *by the rivers ſide.*

3. Mercury *being moved with pity, appeared to the Wood-man, and asked him the cauſe of his weeping; which as ſoon as he underſtood, he brough him a golden Ax, and asked him, whether that was it which he had loſt, or not?*

4. *But the poor man ſaid, It was none of his.*

5. *Again,* Mercury *offered him another of ſilver; which, when the poor man ſaid, was not his; laſt of all* Mercury *reached him a wooden one.*

6. *When the poor man ſaid, that that was his,* Mercury *underſtanding him to be a true and juſt man, beſtowed all upon him.*

7. *The wood-man then coming to his fellows, declareth what had happened to him.*

8. *One of his companions* being deſirous to try the like, *when he came to the river, threw his ax into the water, and then ſat him down on the bank weeping.*

9. The reaſon *of whoſe weeping* Mercury underſtanding, *he brought a golden ax, and asked him, whether that was it which he had loſt, or not.*

10. *Which*

2. Ecce tantum bibi, tantum comedi, tantum me lavi, quòd *jure satura mori possum.*

3. *Mor.* Fabula significat, quòd prudentis est, id potenti animo ferre, quod vitari minimè potest.

103. *De Adolescente quodam, & Hirundine.*

1. ADolescens luxuriosus, cum *bona patris consumpsisset, solaque vestis remansit*, visâ ante tempus hirundine, æstatem jam adesse existimans, ipsam quoque vendidit vestem.

2. Sed hyeme denuo ortâ, cùm *immenso cruciaretur frigore*, visâ rursum hirundine, quæ & ipsa *frigore obibat*, ait;

3. O pessima avis, quæ *me & te pariter perdidisti.*

4. *Mor.* Fabula significat, quòd quæ suo tempore non fiunt, *ea diu stare nequeunt.*

104. *De Ægroto, & Medico.*

1. ÆGer à medico rogatus, quo pacto se habuisset, *Plus quam esset opus se sudasse* respondit.

2. Id bonum fuisse, medicus ait.

3. Secundò rogatus ab eodem, quomodo se haberet, inquit ægrotus, Se *vehementi frigore fuisse comprehensum.*

4. Id *ad salutem* forè, medicus quoque ait.

5. Tertiò ab eodem interrogatus, quo pacto se habuisset; inquit ægrotus, *se cum difficultate digerere potuisse.*

6. Rursus medicus ait, Id ad salutem optimum fuisse.

7. Deinde ex domesticis cùm quidam ægrotum interrogaret, quomodo valeret, illi æger ait:

8. Signa ad salutem, ut medicus ait, perplura & optima sunt; illis tamen dispereo signis.

105. *De Lignatore quodam.*

1. LIgnator quidam dum juxta flumen, deo Mercurio dicatum, *ligna cæderet*, securis casu decidit in flumen.

2. Multo igitur mœrore *comprehensus* juxta fluminis ripam *gemens considebat.*

3. *Mercurius*, misericordiâ motus, Lignario apparuit, suique fletûs causam rogavit; quam simulac didicit, securim auream adferens, utrùm quam perdiderat, illa esset, rogavit?

4. At eam pauper suam esse negavit.

5. Secundò, *Mercurius* alteram detulit, argenteam; quam cùm pauper ille suam quoque esse negaret, postremò *Mercurius* ligneam sustulit.

6. Illam suam esse cùm pauper assentiret; *Mercurius* cognoscens illum esse hominem verum justumque, omnes sibi dono dedit.

7. Accedens igitur ad socios lignarius, quid sibi accederat declarat.

8. Unus è sociis *id experiri volens*; cùm ad flumen accessisset, securim in aquam dejecit, deinde flens in ripâ consedit.

9. Cujus *Mercurius* fletûs *causam edoctus*, securim auream afferens, si quam perdiderat, illáne esset rogavit.

10. Quam

10. *Which when he ſaid,* It *was his;* Mercury, *after he perceived his impudence and lie, neither gave him the golden one, nor his own.*

11. Mor. *The fable ſignifieth, that by how much God is more ready to help honeſt men, he is by ſo much the more infeſtuous to wicked men.*

106. Of the Aſs, and *Jupiter.*

1. AN *Aſs that ſerved a gardiner,* having but a little meat, and a great deal of work, *intreated* Jupiter *to ſend him another Maſter.*

2. *Therefore* Jupiter *commands, that he ſhould be ſold to a potter.*

3. *With whom, when the aſs wrought, in carrying clay, bricks, tyles, and the like, he beſeecheth* Jupiter *again, that he might* ſerve another Maſter.

4. Jupiter *again gives order, that he ſhould be ſold to a Tanner.*

5. *Whom the Aſs ſerving with much toil, and little meat, ſaid, with a groan, Wo is me, poor aſſe, who forgoing better Maſters, am come to a worſe; with whom, as I perceive, even* my hide will be tanned after I am dead.

107. Of the Hares, and the Frogs.

1. THe *Hares* met all together; *where, after they had complained of their inbred miſery, and wailed, that they had a more miſerable life given them, than other living creatures, (becauſe Men, Eagles, and Dogs, purſued them* even to death) *they reſolved, that it would be better for them to die at once, than* to continue longer in ſuch a wretched kind of life.

2. *After they had taken this reſolution, as they ran apace, to caſt themſelves headlong into a pond; the frogs which ſat upon the pond ſide, as ſoon as they heard the noiſe, leap'd down into the pond, and* div'd under the water.

3. *Which thing, when the hare that went the foremoſt, ſaw, ſhe ſaid to the reſt,* Stand.

4. *For,* we muſt alter our reſolution.

5. *Becauſe, as* ye ſee clearly, *there are found ſome living creatures more fearful than we.*

6. Mor. *The fable ſignifieth, that when a man in miſery ſees one more miſerable than himſelf, he bears his own miſery* more patiently.

108. Of the Aſs, and the Horſe.

1. WHen *an Aſs ſaw a Horſe* to be well fed, and to live at eaſe with good looking to, *he commended him to be very happy, and ſaid, That he himſelf was too too unhappy, becauſe, though he took much pains,* he had ſcarce his belly full of chaff.

2. *But when a time of war came,* an armed ſouldier gets upon the horſe; *and when he ruſhed* into the midſt of the enemies, *the horſe being* ſtab'd with a tuck, fell all along flat upon the ground.

2. *Whom when the aſs beheld, he ſighed, and pitied him, and* changed his opinion.

4. Mor. *The fable ſignifieth, that one ought rather* to like poverty, *which is the mother of reſt, than to envy them that are more wealthy.*

10. Quam cùm ſuam aſſereret; *Mercurius* cognitâ ejus impudentiâ, ac mendacio, nec auream, nec ſuam tradidit.

11. *Mor.* Fabula ſignificat, quòd quantò deus propitior eſt probis, eò improbis exiſtit infeſtior.

106. *De Aſino, & Jove.*

1. ASinus olitori cuidam ſerviens, cùm *parum comederet, & multum laboraret, Jovem* exoravit, ut alium dominum ſibi mitteret.

2. Itaque *Jupiter* mandat, ut figulo væneat.

3. Apud quem aſinus cùm laboraret in deportando lutum, lateres, tegulas, & hujuſmodi, ſecundò *Jovem* precatur, ut *alteri deſerviat domino.*

4. *Jupiter* iterum mandat, ut coriario venundetur.

5. Cui aſinus multo labore, & pauco cibo ſerviens, Heu me miſerum, cum gemitu, ait, qui dominos omittens meliores, ad deteriorem perveni; apud quem, ut video, *corium meum etiam poſt mortem cruciabitur.*

107. *De Leporibus, & Ranis.*

1. LEpores *in unum ſimul convenerunt*; ubi cùm de miſeriâ ipſorum innatâ dolerent gemerentque, quod vita eis, quam cæteris animalibus, datæ eſſet miſerior, (quoniam Homines, Aquilæ, & Canes, *ad mortem uſque* perſequerentur) decernunt meliùs ſibi fore ſemel mori, quàm *in vita tam miſera diutius permanere.*

2. Hoc capto conſilio, ut ſe in ſtagnum præcipitent, dum ociùs tenderent; ranæ, quæ ſuper ſtagni ripâ aſtabant, ut ſtrepitum audiunt, in ſtagnum deſiliunt, *ſeque aquis ſubmergunt.*

3. Quam rem cum lepus qui præibat conſpicatur, reliquis ait, State.

4. Nam, *nobis ſententiâ mutanda eſt.*

5. Quippe, ut *liquido videtis*, animalia quàm nos magis timida reperiuntur.

6. *Mor.* Fabula ſignificat, quòd cùm miſer miſeriorem aſpicit, ſuam *æquius* miſeriam fert.

108. *De Aſino, & Equo.*

1. ASinus cùm equum *alimonia, & otio diligenti cura abundare* perſpiceret, cum longè beatum eſſe commendabat, ſeque nimium infelicem dicebat; qui, cùm multum laboret, *ad ſaturitatem de paleis haud haberet.*

2. At cùm tempus belli advenit, *miles armatus equum aſcendit*, ac, cùm *medios decurrit in hoſtes*, equus *mucrone percuſſus cadit humi proſtratus.*

3. Quem aſinus perſpiciens, ingemuit, ejuſque miſertus *ſui animi ſententiam mutavit.*

4. *Mor.* Fabula ſignificat, quòd *cum paupertate*, quæ mater eſt quietis, quis *convenire* debet potiùs, quam locupletioribus invidere.

109. Of the Aſs, and the Wolf.

1. AN *Aſs* trode upon a thorn with one of his feet, *and* being lamed, *when he ſaw a wolf coming to him, and was not able to run away, he ſaid with a lamentable tone*;

2. *Ho wolf*, I am ready to die for pain: *but*, ſince it muſt needs be, *that I muſt be meat for thee and the crows*, I intreat thee to be ſo kind, as to draw a thorn out of my foot, *that by thy good office*, I may die without pain.

3. *Whilſt the wolf pulls the thorn out with his teeth*, the aſs gave him a kick with his heel.

4. *The wolf thereupon* having his noſe, and his forehead, and his teeth all broken, *crieth out, Wo is me, poor wretch*, I am rightly ſerved, (*and* he ſaith it over again as he wailed) *who when I was but a cook, would be alſo a phyſician.*

5. Mor. *The fable ſignifieth, that every one ſhould employ himſelf, in the trade which he underſtands.*

110. Of the Woman, and the Hen.

1. A *Woman had a Hen, which laid golden eggs* ever and anon.

2. *The woman therefore, thinking that the hen was all gold within, killed her.*

3. *But when ſhe found her to be like other hens, whereas ſhe thought to become rich*, ſhe loſt the profit which ſhe had at firſt, out of a deſire to get more.

4. Mor. *The fable ſignifieth, that we oftentimes loſe* preſent profit, *out of a deſire of having more.*

111. Of the Frog, and the Fox.

1. A *Frog that was in a fen, when in croaking to other beaſts, he profeſſed himſelf to be a phyſitian, and* skilful in drugs; *a fox* ſaid very handſomely *unto him:*

2. *How ſhouldeſt thou cure others, ſeeing thou canſt not tell how to cure thyſelf, that* goeſt lamely?

3. Mor. *The fable ſignifieth, that one cannot teach others that, which he hath not learn'd.*

112. Of the Serpent, and the Husbandman.

1. WHen *a Serpent, that had a hole before a Husbandman's houſe was ſtruck by the husbandman's boy, it* bit him ſo ſore, *that* the boy died ſuddenly upon the biting.

2. When this thing was known, *the* parents made great lamentation.

3. *Then the father being moved with grief, took an Ax, and went after the ſerpent to kill it; and as he* weilded the Ax *to hit the ſerpent*, he cut off the end of his tail.

4. *Afterwards being deſirous to make peace with the ſerpent, he took meal, and water, and ſalt, and hony, and invited the ſerpent, that they might become friends one with another.*

5. *But the ſerpent* lying under a great ſtone, *hiſſed, and ſaid*;

6. You take pains to no purpoſe, *good Sir.*

7. *For there can be no friendſhip made betwixt us; for, as long as I ſhall ſee my*

ſelf

109. *De Asino, & Lupo.*

1. ASinus quidam *pede altero sentem calcavit, claudusque factus*, cùm lupum ad se venientem conspiceret, nec fugere posset, miserabili voce inquit:

2. Heus lupe, *demorior equidem e dolore*; sed *ex quo opus est*, ut tibi & corvis futurus sim cibus, *obsecro quatenus tua benignitate sentem e pede velis extrahere*, ut munere tuo extremum *sine dolore* cbeam *diem*.

3. Dum sentem dentibus lupus evellit, *asinus eum calce percussit*.

4. Lupus deinde, *naso, fronte, ac dentibus perfractis*, Heu me miserum, exclamat (*deplorandoque reiterat*) qui cùm essem coquus, medicus esse volui.

5. *Mor.* Fabula significat, quòd *quam quisque novit, in ea se exerceat arte*.

110. *De Muliere, & Gallinâ.*

1. MUlier quædam gallinam habebat, quæ aurea *continuo* ova pariebat.

2. Putans igitur totam intus auream esse, illam occidit.

3. Sed cùm aliis gallinis esse similem reperit, ubi divitem fore putabat, *quem primo quæstum habebat, eum plus habendi cupiditate amisit*.

4. *Mor.* Fabula significat, quòd plus habendi cupiditate, id sæpe perdimus, *quod habemus in manibus, lucrum*.

111. *De Ranâ, & Vulpe.*

1. RAna, in palude existens, cæteris animalibus clamando cùm profiteretur se medicum esse, *pharmacorumque peritum*, ei vulpes *venustissime ait*:

2. Qui alios curaveris, cùm *claudicantem* curare te nescias?

3. *Mor.* Fabula significat, quòd alios docere quis non potest id, quod haud didicerit.

112. *De Serpente, & Agricolâ.*

1. SErpens, ante agricolæ cujusdam domum latebras habens, cùm ab agricolæ filio esset percussus *tam acriter ipsum momordit*, quòd *morsu ex illo puer repente obiit*.

2. *Hac recognita, magnus inter parentes gemitus oritur*.

3. Tunc pater mœrore concitus, acceptâ securi, serpentem ut occideret persequiter; *vibransque securim*, ut serpentem percuteret, *extremum caudæ ejus occidit*.

4. Deinde volens pacem cum serpente conficere, acceptis farinâ, aquâ, sale, & melle, ad reconciliandum inter se amicitiam vocat serpentem.

5. At serpens *sub petra latens*, sibilando ait;

6. *Frustra laboras*, bone vir.

7. Nam, inter nos amicitia fieri non potest; quippe dum me sine caudâ

self without my tail, and you your son's grave, we can never be quiet in our minds.

8. Mor. *The fable signifieth, that grudges cannot be taken away, when* the remembrance of wrongs is very fresh.

113. Of the Hen, and the Fox.

1. *When a fox that went into a Hen-house, saw a Hen sick upon her nest, she asked her, how she did.*

2. *To whom the hen answered readily,* I should be a little better, *sister, if thou wouldest go away hence.*

3. Mor. *The fable signifieth, that* the company of enemies is too too troublesome.

114. Of the Traveller.

1. *A Traveller when he* had travelled a great way, *vowed a vow to* Mercury, *that if he found any thing, he would give him the half of it.*

2. *By chance then he found* a bag full of Almonds and Dates; *and when he thought it had been silver, he took the bag, and ate the* almond kernels, *and* the meat of the dates *himself.*

3. *And then going in to* Mercury's *Temple, and taking hold of his altar, he said to him,* with a jeering kind of speech:

4. Mercury, *I now pay thee my vow, for I offer thee the half of what things I found, that is,* the stones of the Dates, and the shells of the Almonds.

5. Mor. *This tale signifieth, that covetousness makes men contemners of God.*

115. Of the Lion, and the Man.

1. *When once a Lion and a* man went upon the way together, *and as they went each* set out himself in words; *behold, they met with a stone-pillar, on which it was engraven, that a man strangled a lion.*

2. *Which sculpture, the man shewing to the lion, said, Here one may see, how much men are more excellent and stronger than lions, and all wild beasts.*

3. The *lion* answering him readily, *said, if there were those that knew how to grave amongst lions, as there are those amongst men, thou shouldest see more men engraven killed by lions, than lions by men.*

4. Mor. *The fable signifieth, that bragging men faign, that they did that, which they never assayed to do.*

116. Of the Fox.

1. *When a fox saw* clusters *already* full of grapes, *and almost ripe, being desirous to eat of them,* he tried every way *how he might get them.*

2. *But when he had tried every way in vain, and could not satisfie his desire, turning his sorrow into joy, he said:*

3. *These bunches of grapes are too sour yet.*

4. Mor. *The fable signifieth, that it is the property of a wiseman* to feign that he is unwilling to have that, which he knows he cannot get.

117. Of

aspexero, & tu tui filii sepulchrum, *quieti animo esse nequibimus.*

8. *Mor.* Fabula significat, quòd cùm *injuriarum recens vel maxime existat memoria*, odia tolli minimè queunt.

113. *De Gallinâ, & Vulpe.*

1. VUlpes gallinarum tugurium ingressa, cùm gallinam nido ægrotantem aspexit, eam rogavit, Quomodo valeret.

2. Cui gallina promptè respondit, *meliuscule me haberem, si hinc abires*, soror.

3. *Mor.* Fabula significat, quòd *inimicorum præsentia nimium molesta est.*

114. *De Viatore.*

1. VIator quidam, cùm *multam viam viasset*, votum *Mercurio* vovit, quòd si quid reperiret, ejus rei dimidium illi offerret.

2. Fortè igitur adinvenit *peram, amygdalis dactylisque refertam, &* cùm putaret id esse argentum, peram capiens, *amygdalarum nucleos, & carnes dactylorum* ipse comedit.

3. Deinde templum *Mercurii* ingressus, atque aram manibus tenens, *verbis ridiculis* inquit ad eum:

4. Votum, *Mercuri*, nunc persolvo tibi: nam quas equidem res adinveni, earum tibi offero dimidium, *ossa* scilicet *dactylorum*, ac *testas amygdalarum.*

5. *Mor.* Fabula significat, quòd homines avaritia, deorum efficit contemptores.

115. *De Leone, & Homine*

1. LEo & homo, *cum semel simul viam viarent*, ac inter viandum, *se* quisque *verbis commendaret*; ecce, lapideæ occurrunt columnæ, in quibus erat incisum quòd homo suffocavit leonem.

2. Quam sculpturam homo leoni ostendens, ait: Hîc videre licet, quantò homines leonibus ac feris omnibus præstantiores sunt, ac robustiores.

3. Ei leo *prompte respondens* inquit, Si apud leones essent, ceu apud homines, qui sculpere scirent, plures à leonibus homines, quàm ab hominibus leones suffocari videres.

Mor. Fabula significat, quòd homines jactabundi fingunt se fecisse, quæ facere nunquam tentârunt.

116. *De Vulpe quadam.*

1. VUlpes cùm *racemos uvarum plenos* jam, ac matarescentes perspiceret, cupidâ de illis manducare, *omnem viam machinata est*, quâ illos comprehendere posset.

2. Sed cùm omnem viam frustra tentâsset, nec desiderio suo satisfacere quivisset, mœstitiam vertens in gaudium, ait;

3. Racemi illi adhuc nimium sunt acerbi.

4. *Mor.* Fabula significat, quòd prudentis est *fingere se nolle quæ se consequi non posse agnoscit.*

117. Of the Boy, and the Scorpion.

1. A *Boy* ſought after graſhoppers *in the Country, and when he would have taken a Scorpion, the ſcorpion, after ſhe knew his ſimplicity, ſaid to him:*

2. *Oh boy,* keep thee quiet, *and* hold off thy hand, if thou wilt not be wholly undone.

3. Mor. *The fable ſignifieth, that he knoweth well what he ought to avoid, and what to follow, that* conſidereth both ways.

118. Of the Fowler, and the Partridge.

1. W*Hen a fowler would have killed a partridge, which he had caught, the partridge ſighed, and* ſaid thus *unto him:*

2. *Oh thou* partridg-catcher, *if thou wilt let me go, and grant me my life, I will fetch thee in many more other partridges.*

3. *And the fowler* anſwered handſomely, *Now I think thou deſerveſt the rather to be killed, becauſe thou promiſeſt to deſtroy thy friends by treachery.*

4. Mor. *The fable ſignifieth, that he that ſeeketh by treachery to undo his friends, falleth headlong into danger.*

119. Of the Hare, and the Tortoiſe.

1. A *Tortoiſe, when a Hare jeered at his feet, ſmiled, and ſaid to her:*

2. *If thou wilt* run a race with me, thou ſhalt clearly ſee, *that I am ſwifter than thou art.*

3. *To whom the Hare ſaid, Thou doſt not know what my feet can do; but let us chooſe us a judge, that may* ſet us out a race and a goal.

4. *Thereupon they made choice of a fox, being the wittieſt of all bruits, which appointed them the place, and* the goal of the race.

5. *The tortoiſe, having abandoned all ſloth and negligence, ſetting on her journey, never reſted till ſhe came at the goal.*

6. *But the hare truſting to her feet, after ſhe had reſted her a little, awoke, and ran to the goal* as faſt as her legs could carry her.

7. *And when ſhe found the tortoiſe reſting there,* ſhe confeſſed *with ſhame,* that the tortoiſe had won of her.

8. Mor. *The fable ſignifieth, that even very great matters will be diſpatched by care and diligence, not by ſtrength of body.*

120. Of the Sallow, and the Ax.

1. W*Hen the Ax fel'd a Sallow-tree, it made wedges of it, with which it might more eaſily cleave the Sallow.*

2. *Which thing the Sallow perceiving, it ſighed and wailed, ſaying:*

3. *I do not ſo much complain of the ax, which cutteth me by mens hands, as of the wedges which* are made out of my own body.

4. Mor. *The fable ſignifieth, that in adverſity oftentimes,* friends that are not true, *are more infeſtuous to friends, than enemies are.*

117. *De Puero, & Scorpione.*

1. PUer quidam ruri *venabatur locustas*, & cùm scorpionem capere vellet, scorpio simplicitate ejus cognitâ, ait ei ;

2. Heus puer, *dege in pace*, ac *manum abstine*, si *non vis totus perire*.

3. *Mor.* Fabula significat, quòd qui *in utramque partem cogitat*, is quæ sequi & quæ vitare debeat, probè tenet.

118. *De Venatore, & Perdice.*

1. VEnator quidam, cùm quam ceperat perdicem occidere vellet ; perdix gemens *hujusmodi verba fecit* ad eum :

2. Heus *perdicum auceps*, si me missam feceris, ac vitam donaveris, alias perplures conducam tibi perdices.

3. Et auceps *appositè respondet* ; Nunc ego te magis occidi dignam judico, quod amicos per insidias perdere polliceris.

4. *Mor.* Fabula significat, quòd qui sibi charos perdere dolo quærit, is præceps in periculum incidit.

119. *De Lepore, & Testudine.*

1. TEstudo, cùm ejus pedes lepus derideret, subridens inquit ad eum :

2. Si *periculum in cursu feceris*, quòd quàm tu velocior sim, *liquido cognosces*.

3. Cui lepus ait, Te profectò fugit, quid mei valeant pedes ; sed judicem eligamus, qui *cursum & terminum nobis definiat*.

4. Igitur eligunt vulpem, brutorum omnium sagaciſſimam, quæ & locum, & *cursus terminum* constituit.

5. Testudo, omni segnitie & negligentiâ semotâ, iter arripiens, haud quievit donec ad terminum pervenit.

6. Lepus verò pedibus fidens, ubi paulum quievit, somno excitatus, *quantum pedes valuerunt*, ad terminum cucurrit.

7. Ibique cùm testudinem quiescentem reperit, se cum rubore *fatetur a testudine superatum*.

8. *Mor.* Fabula significat, quòd studio & diligentia, non corporis viribus, res vel maximæ conficientur.

120. *De Salice, & Securi.*

1. SEcuris, cùm salicem cæderet, ex eâ ipsa cuneos fecit, quibus salicem faciliùs scinderet.

2. Quam rem præsentiens salix, gemens ejulansque ait ;

3. Non tantum de securi queror, quæ hominum manibus me scindit, quantum de cuneis qui *fiunt ex corpore meo*.

4. *Mor.* Fabula significat, quòd in adversis, *non veri amici* infestiores amicis, quam inimici, sæpiùs redduntur.

121. Of the Boy, and his Mother.

1. A *Boy having* cloſely pilfered a book from his fellow, *out of the ſchool, gave it to his mother; which when his mother willingly received, and did not correct her ſon, the boy ſtole a cloak from another, and brought it to his mother too.*

2. *Which when his mother alſo received willingly, the boy wanting correction, (after he had ſtole more things day by day, and greater matters,* as his years grew on) *was at laſt publickly taken, and* openly condemned by the Sheriffs to die, *as being guilty of theft.*

3. *But when he was brought to the place of juſtice, and his mother followed him crying, after he had got leave to ſpeak* a word to his mother in her ear, *he turned to her, and* holding his mouth to his mothers ear, *as if he were about to tell her ſome ſecret,* he bit off her ear.

4. *His mother* cried out becauſe of the ſmart, *and* curſed him.

5. *Then they that led him along,* blamed him exceedingly; *not only for his theft, but becauſe he was ſo* ungracious towards his mother.

6. *But he ſaid to them* without bluſhing; *Let none of you wonder, that I have bit off my mothers ear; for, ſhe her ſelf hath been the author and cauſe of this my undoing.*

7. *For, if ſhe had corrected me when I brought her a book, which I firſt filched from my fellow out of the ſchool; having left my thievery* for fear of ſtroaks, *I ſhould never have come for the preſent to this kind of baſe death.*

8. Mor. *The fable ſignifieth, that he that in doing amiſs is not corrected at the very firſt, becometh* more wicked every day than other.

122. Of the Shepherd, and the Sea.

1. A *Shepherd feeding ſheep by the Sea-ſhore, when he once ſaw the ſea calm,* having a mind to ſail, *he changed his ſheep for dates; which* being ſhipt, *when now he* was put forth into the main ſea, *and* was toſſed to and fro with a ſtorm, *without any hope of being ſaved; he threw all thoſe things that were in the ſhip into the ſea, and* with much ado got into a haven.

2. *Soon after, when he kept ſheep, and ſaw the ſea now calm again,* he ſaid jeſtingly *to his fellow, that commended the calmneſs of the ſea; The ſea would have dates again.*

3. Mor. *The fable ſignifieth, that uſe and experience, make us more wary amidſt dangers.*

123. Of the Peach tree, and the Apple-tree.

1. *THe Peach-tree and the Apple-tree* were at a controverſie whether was the fairer.

2. *When they had* ſtriven a long time one with another, with ſundry and ſharp debates; *a bramble out of the next hedg, hearing their conteſts, came to them, and ſaid;*

3. You have ſtriven enough and too much betwixt your ſelves; *be very quiet, and put an end to your brabbles.*

Mor. *The fable ſignifieth, that meaner men do oft times* ſettle the controverſies *of their betters.*

121. *De Puero, & Matre.*

1. PUer quidam, è ludo literario *librum socio clam auferens*, suæ matri tradidit illum; quem mater cùm libenter accepisset, nec filium castigâsset, rursus puer alii vestem clam abstulit, atque matri quoque detulit.

2. Quam cùm mater etiam libenter accepisset, puer castigatione carens, cùm plura in diem, ac majora *accrescentibus annis* furaretur, demum publicè captus, ceu furti reus, *per quæstores publice damnatus est* mortis.

3. Sed cùm ad locum justitiæ duceretur, eumque mater gemebunda sequeretur, impetratâ veniâ ut *matri aurem suam loqui verbum* liceret, ad eam conversus, *atque os auri matris adhibens*, uti quippiam secreti dicturus, *aurum dentibus illi abscidit.*

4. Mater verò *præ dolore exclamans, mala illi imprecatur.*

5. Tunc qui eum ducebant, eum *supra modum criminabantur*, non solùm furti, sed quòd tam *impius* fuit *in matrem.*

6. Ille *absque rubore* inquit ad eos; *Nemini vestrum sit mirum*, quòd aurem matris dentibus abscidi; ipsa enim hujus meæ perditionis auctor est & causa.

7. Quippe si me castigâsset, cùm ei librum detuli, quem socio è scholis primùm clàm abstuli, omissis *præ timore verberum* furtis, ad hoc in præsentiâ genus turpissimæ mortis non prevenissem.

8. *Mor.* Fabula significat, quod qui in deliquendo ab initio non castigatur, *facinorosior in diem* efficitur.

122. *De Pastore, & Mari.*

1. PAstor quidam juxta littus maris pecudes pascens, cùm mare ipsum semel placidum aspiceret, *navigandi studio captus*, oves pro dactylis commutavit; quibus *navi impositis*, cum *in altum* jam *navigaret*, & *in tempestate* sine spe salutis *fluctuaret*, quæ in navi sunt ea omnia projecit, atque *in portum vix se recepit.*

2. Denuò cùm oves pasceret, ac rursum mare jam tranquillum videret, suo consocio ipsam maris tranquilitatem commendanti, *ridicule ait*; Mare iterum dactylos cupit.

3. *Mor.* Fabula significat, quòd usus & peritia nos reddunt in periculis cautiores.

123. *De Punicâ & Malo, arboribus,*

1. PUnica & malus, arbores, *de pulchri usuque contendebant.*

2. Cùm diu inter se *variis & acerbis contentionibus certassent*; rubus ex proximâ sepe, hujusmodi contentiones accipiens, accessit ad eas, atque inquit:

3. *Satis jam satis certatum inter vos est*; quiescite admodum, & contentionibus finem imponite.

4. *Mor.* Fabula significat, quòd minores majorum *lites* sæpenumero *componunt.*

124. *De*

124. Of the Mole, and its Dam.

1. THe *Mole is a living creature, blind by nature.*
2. *She ſaid once to her dam,* I perceive a great ſmell.
3. *A little after, ſhe ſaith again, I ſee* a high chimney.
4. *Again, a third time ſhe ſaith, I hear* the noiſe of ſmith's hammers.
5. *Her mother ſaid gently to her, O daughter, thou, as far as I perceive, are deprived not only of thine eyes, but alſo of thy noſe and ears.*
6. Mor. *The fable ſignifieth, that bragging fellows, when they* profeſs great matters, *are then moſt of all* confuted in the ſmalleſt.

125. Of the Waſps, the Partridges, and the Husband-man.

1. WHen *once the waſps, and the partridges,* being thirſty, *were met together, they went to a country-man, begging drink of him, and promiſed, that they would abundantly requite him for his water.*
2. *For, the partridges promiſe to dig him his vineyard, ſo that his vines ſhould yield full cluſters of grapes.*
3. *And the waſps profer largely, that they would defend his vineyard, by going about it, and* keep thieves away thence.
4. *To whom the husband-man ſaid, I have two oxen, which though they promiſe nothing, do nevertheleſs do the ſame work.*
5. *And therefore it is better for me, to give them water than you.*
6. Mor. *The fable ſignifieth, that we muſt not help to maintain them, that are* idle and unprofitable.

126. Of Jupiter.

1. WHen Jupiter made a wedding, *every living creature offered him preſents,* each as they were able.
2. *And the ſerpent* pluck'd a Roſe, *and offered it to* Jupiter, *holding it in her mouth.*
3. *But as ſoon as* Jupiter *ſaw her, he ſaid openly, Truly I receive preſents from all with a good will, but I do not ſo from the ſerpent.*
4. Mor. *The fable ſignifieth, that any wiſe man ought to perſwade himſelf, that wicked men's preſents are not without treachery.*

127. Of the Ape.

1. AN *Ape is ſaid to bring forth two young ones,* towards one *of which only* ſhe bears affection, *and out of her affection doth nurſe it very diligently; but the other ſhe hateth, and careth not for it.*
2. *Now it fell out, that* that which the Ape ſo dearly loved, *was ſtrangled by her in her ſleep: wherefore that which was neglected, was brought up to perfect age, as* the mothers only joy.
3. Mor. *The fable ſignifieth, that* fortune without doubt goeth beyond men's forecaſt.

124. *De Talpa, & Matre.*

1. TAlpa cæcum animal naturâ est.
2. Hæc aliquando matri ait, *Ingentem sentio odorem.*
3. Parùm pòst rursum ait, *Excelsam* aspicio *fornacem.*
4. Tertiò item ait; *Malleorum sonitus* audio *fabrilium.*
5. Ei mater comiter ait; Heus filia, tu, uti percipio, non solùm oculis, sed naso & auribus orba existis.
6. *Mor.* Fabula significat, quòd homines jactabundi, cùm *magna profitentur*, tunc vel maximè *in minimis redarguuntur.*

125. *De Vespis, perdicibus, & Agricolâ.*

1. VEspæ semel, & perdices, *siticoncitæ*, cùm simul convenissent, ad rusticum quendam tendunt, potum ab eo petentes; atque pollicentes, quòd illi pro aquâ largas referrent gratias.
2. Quippe perdices vineam fodere promittunt, quòd plenos vites producant racemos.
3. Vespæ verò se vineam circumeundo custodire, ac *fures* inde *amovere* large offerunt.
4. Quibus agricola inquit, Duos habeo boves, qui cùm nihil promittunt, eandam hanc operam nihil minùs præstant.
5. Itaque satius est mihi illis, quàm vobis aquam præbere.
6. *Mor.* Fabula significat, non esse illis subveniendum, qui *vani & inutiles sunt.*

126. *De Jove.*

1. CUm *Jupiter nuptias celebraret*, cuncta animalia illi munera obtulerunt, *quæque pro viribus suis.*
2. Verum enim serpens *Rosam legit*, & ore illam tenens *Jovi* obtulit.
3. At *Jupiter* ut eum aspexit, palàm inquit, Ab omnibus dona libenter equidem accipio; verùm à serpente id haud quaquam facio.
4. *Mor.* Fabula significat, improborum munera non esse sine dolis, quivis prudens sibi persuadere debeat.

127. *De Simiâ.*

1. SImia duos catulos parere fertur, quorum *ad unum* duntaxat *afficitur*, & ex affectu illum diligentissimè nutrit; alterum vero odit, negligitque.
2. Contigit autem, quòd *qui in deliciis habebatur*, à simiâ in somnis fuit suffocatus; quamobrem qui neglectus erat, ad perfectam usque ætatem, ceu *matris deliciæ*, fuit educatus.
3. *Mor.* Fabula significat, quòd *hominum prudentiam fortuna proculdubio superat.*

128. Of the Flea.

1. When a flea had one time bitten one, and when he was catch'd, was asked, Who he was, that offered to eat up his limbs; he ſaid, That he was one of that ſort of living creatures, to which nature had appointed, that they ſhould live on that faſhion; and that he would not kill him, ſeeing he could not do him much hurt.

2. But the man ſmiled, and ſaid to him, Thou ſhalt by ſo much the rather be killed by my hands, becauſe it is not lawful to hurt any one, more or leſs without cauſe.

3. Mor. The fable ſignifieth, that we ought not to pity wicked men, whether they offend leſs or mor.

129 Of the Flea, and the Man.

1. A Flea skipping after its wonted faſhion, ſetled upon a man's foot, and bit him hard.

2. At which biting, the man being greatly vexed, took the flea, and would have cruſhed her with his nails.

3. But the flea skipping out of his hands, eſcaped death.

4. Then the man exclaimed, & ſaid, O Hercules, thou queller of evil things, why didſt thou not come, and help me to ſuppreſs this flea?

5. Mor. The fable ſignifieth, that one ought to crave God's aſſiſtance, not in every the leaſt, but in great and weighty matters.

130 Of the Piſmires, and the Graſhopper.

1. It was about mid-winter, when the piſmires laid their wheat abroad in the ſun.

2. Which a graſhopper ſeeing, when ſhe was almoſt ſtarved with hunger, ſhe went to them, and intreated them to give her ſome wheat to eat.

3. But when the piſmires asked her, What ſhe did in ſummer, and whether ſhe ſtood idle, and doing nothing or no, all that ſeaſon?

4. The graſhopper anſwered them, I neither ſtood idle, or doing nothing; but I ſang, whereby I eaſed their toil, that travelled upon the way.

5. Which when they heard, the piſmires laughed, and ſaid; If thou ſangeſt in ſummer, to delight travellers; dance now, for fear leſt thou be ſtarved with cold.

6. Mor. The fable ſignifieth, that he that doth not do things that are to be done in their ſeaſons, falls into extremities, when he doth not think of it.

131. Of the Huſband, and his Wives.

1. It was the ſpring time, wherein one that had been nicely brought up, becauſe he was neither young nor old, (for he was half hoary-haired) married two wives together; the one antient in years, and the other ſomewhat young.

2. When they dwelt all in one houſe together, the old wife, hat ſhe might allure her husband wholly to love her, felt her husband's head every day, and pulled away his black hairs.

3. Out of a like deſire, the younger, that ſhe might get him away out of the old womans company, pluck'd out his white hairs.

4. At

128. *De Pulice.*

1. PUlex cùm quendam *morsu* aliquando *stimulasset*, captusque rogaretur, Quisnam esset, qui membra ei depasceret, ait, Se ex eo animalium genere esse, quibus à naturâ datum esset, ut eo pacto *vitam vivant*, nec eum occidere velit, cùm multum mali facere ipse illi nequeat.

2. At homo ille subridens, inquit ad eum, Eò magis meis necaberis manibus, quoniam nec multùm nec parùm, *abs re* quempiam lædere licet.

3. *Mor.* Fabula significat, quod malorum licèt parùm vel multùm delinquant, miserere haud oportet.

129. *De Pulice, & Homine.*

1. Pulex *suo solito more* saltans, super hominis pedem resedit, illumque *morsu acriter pupugit.*

2. Quâ punctione homo *ira graviter concitus* pulicem cepit, & *unguibus obtundere* voluit.

3. Sed pulex manibus exiliens, mortem vitavit.

4. Tum homo exclamans, ait; O *Hercules, malorum extinctor*, ecquid mihi in hunc opprimendum præsens non fuisti?

5. *Mor.* Fabula significat, quòd non in minimis, sed in magnis arduisque rebus à Diis auxilium quis implorare debet.

130. *De Formicâ, & Cicadâ.*

1. HYemis erat *medium*, cum formicæ *sparsim triticum apricabant.*

2. Quod cicada aspiciens, cùm *inedia conficeretur*, accessit ad eas; ac triticum, pro alimoniâ ut sibi concederent, oravit.

3. At cùm formicæ eam rogarent, Quidnam æstate fecerit, num *segnis & otiosa* eo tempore steterit?

4. Illi cicada ait: Neque segnis aut otiosa steti, sed *cantu cecini, quo laborem viæ viantibus levabam.*

5. Quâ re auditâ, formicæ subridentes inquiunt, Si æstate ceciniisti, ut *viantes delectares*, nunc salta nè *frigore conficiaris.*

6. *Mor.* Fabula significat, quòd qui quæ facienda sunt, suo tempore non facit, is *in angustias* (quando non putat) *incidit.*

131. *De Viro, & Uxoribus.*

1. TEmpus erat veris, quo quidam *in deliciis educatus*, cùm nec juvenis nec senex esset, (*semi-canus* enim erat capillis) duas simul duxit uxores; unam quidem *natu grandem*, alteram verò juniorem.

2. Cùm omnes eandem habitarent domum, uxor anus ut virum in amorem sui polliceret, quotidie viri caput pertrectans, nigros illi evellebat capillos.

3. Pari studio junior, ut ab anus consuetudine illum amoveret, albos evellebat capillos.

4. Postre-

4. *At the last, they so pilled him, that they made their husband bald and ridiculous,* to his utter disgrace.

5. Mor. *The tale signifieth, that there is no better way of health for old men, than to be without women, and especially young ones;* unless they would have themselves quite undone.

132. Of one that promised Impossibilities.

1. A *Poor man being sick and sore pained, when he was* given over by the Physitians, *besought the gods, and promised them, that if they would restore him his health again, he would offer them an hundred oxen for a sacrifice.*

2. *But when his wife heard him, and asked him,* Where wilt thou have these, *if thou recover? He said:*

3. *Why, dost thou think that I shall arise hence, that the gods may require these things of me?*

4. Mor. *The fable signifieth, that* many are forward to promise, what they never mean to perform in good earnest.

133. Of the Frogs.

1. *TWo Frogs were fed in a fen; but in summer time, when the fen was dried up, they quite forsook that, and sought out another; but they light upon a deep well.*

2. *Which as soon as they saw, one said to the other, Ho, dost thou hear? let us go down into this well.*

3. *She made answer, and said, If then the* water shall dry up here, *how shall we get up again?*

4. Mor. *The fable sheweth, that we ought not* to set upon things unadvisedly.

134. Of the Dog, and the Cock.

1. A *Dog and a Cock,* having made a league of amity, *undertook a journey.*

2. *And when the night came upon them, the Cock got up into a tree, and slept; but the dog slept at* the root of a hollow tree.

3. *When the cock crew in the night, as he uses to do, a fox, as soon as she heard him, ran to him, and standing below, intreated him to come down to her, because she desired to embrace a living creature, so commendable for song.*

4. *But when he had said, that she should first call the porter, who slept at the bottom of the tree; that after he had opened the door, he might come down; and as she sought him, that she might call him,* the dog presently starting out, tare her all in pieces.

5. Mor. *The fable signifieth, that wise men* do by a sleight, *send their insulting enemies to them that are stronger.*

135. Of the Lion, and the Bear.

1. A *Lion and a Bear having got* a great fawn *betwixt them,* fought about it.

2. *Thereupon,* being sorely wounded one by another, *they lay down weary, after they were* taken with a dizziness, upon their sore fight.

3. *Now the fox* going about and about, *when he saw them both laid, and the fawn lying betwixt them,* stept in betwixt them *both, and snatcht it up, and* ran his way.

4. *But*

4. Postremo irâ illum depilârunt, ut calvum ac ridiculum, *non sine summo opprobrio*, virum reddiderint.

5. *Mor.* Fabula significat, quòd nulla melior senibus salus exiſtit, quàm fœminis carere, & maximè junioribus, *penitus obrui se velint.*

132. *De impossibilia promittente.*

1. VIr pauper ægrotans, & malè affectus, cùm *a medicis desperatus* esset, deos rogabat pollicens si sanitatem ei rursus restituerent, centum boves ipsis oblaturum esse in sacrificium.

2. Uxore autem ejus, audiente; & *Ubi tibi hæc*, si convalueris? Ille ait;

3. Putas enim surgere me hinc, ut dii hæc à me repetant?

4. *Mor.* Fabula significat, *multos facile polliceri, quæ re comprobare non sperant.*

133. *De Ranis.*

1. RAnæ duæ in palude pascebantur, æstate autem siccata palude, illâ derelictâ, quærebant aliam; cæterùm profundum invenerunt puteum.

2. Quo viso, altera alteri inquit, Descendamus, heus tu, in hunc puteum.

3. Illa respondens, ait: Si igitur & hic *aqua arueri*t, quomodo ascendemus?

4. *Mor.* Fabula declarat, non oportere *inconsiderate res aggredi.*

134. *De Cane, & Gallo.*

1. CAnis & Gallus, *inita societate*, iter faciebant.

2. Vesperâ autem superveniente, gallus conscensa arbore dormiebat, at canis ad *radicem arboris excavatæ.*

3. Cùm gallus ut assolet, noctu cantâsset vulpes ut audivit, accurrit, & stans inferiùs, ut ad se descenderet, rogabat, quòd cuperet commendabile adeò cantu animal complecti.

4. Cùm autem is dixisset, ut *janitorem* priùs *excitaret* ad radicem dormientem, ut cùm ille aperuisset, descenderet; & illâ quærente ut ipsum vocaret, *canis statim prosiliens eam dilaceravit.*

5. *Mor.* Fabula significat, prudentes homines inimicos insultantes ad fortiores *astu* mittere.

135. *De Leone, & Urso.*

1. LEo & ursus simul *magnum* nacti *Hinnilum*, *de eo pugnabant.*

2. *Graviter* igitur à *seipsis affecti, ut ex multa pugna* etiam *vertigine corriperentur*, defatigati jacebant.

3. Vulpes autem *circum circa eundo*, ubi prostratos eos vidit, & hinnulum in medio jacentem, hunc *per utrosque percurrendo* rapuit; *fugiensque abivit.*

4. At

4. *But they indeed saw him; but because they were not able to rise, they said, Woe is us, poor wretches, because we have taken pains for the fox.*

5. Mor. *The fable signifieth, that* whilst some take pains, others go away with the gains.

136. Of the Bat, the Bramble, and the Cormorant.

1. A *Bat, and a Bramble, and a Cormorant,* having made a league of partnership, *resolved* to turn Merchants.

2. *Thereupon the bat having borrowed* Money, threw it into the stock; *the bramble took a Suit with her; and the cormorant being the third, brought Brass: and* they put to sea.

3. *Now when a great storm arose, and the Ship was overwhelmed, and every thing lost, they themselves* escaped to land.

4. Since that time *therefore, the cormorant sits always near the sea-shores, to see whether the sea any where casts up brass.*

5. *And the bat* being afraid of creditors, *doth not appear on the day time, but goeth out to feed by night.*

6. *The bramble* catcheth hold of the clothes of them that go by, *seeking if if any where she can find her own.*

7. Mor. *The fable signifieth, that we* fall again afterwards to those things, *which we most minde.*

137. Of the Peacock, and the Jack-daw.

1. THe *Peacock intreated the birds, being about to make a king, that they would make choice of her, for her beauty.*

2. Now, when all passed their votes for her, *the jack-daw* making a speech, *said:*

3. *But if when thou art King, the eagle begin to pursue us, how wilt thou relieve us?*

4. Mor. *The fable signifieth, that princes ought to be chosen, not only for their gallantry, but also for their fortitude and prudence.*

138. Of the wild-Boar, and the Fox.

1. A Wild-boar *standing by a tree,* whetted his tushes.

2. *The fox asking him the reason, why he whetted his tushes,* there being no necessity, *he said;*

3. I do not this without cause; *for if danger come upon me, it will then be in vain for me to be busie in whetting my tusks; but I must use them, being prepared aforehand.*

4. Mor. *The fable signifieth, that one ought to be prepared against a danger.*

139. Of the Lark.

1. A *Lark being caught in a snare, lamented, and said:*

2. *Woe is me, miserable and unhappy bird, I have stolen no bodies gold, nor silver, nor any other pretious thing.*

3. *But,* a small corn of wheat, *hath been the occasion of my death.*

5. Mor. *This fable* aimeth at them, *that undergo great danger for unprofitable gain.*

140. Of

4. At illi videbant quidem ipsum, sed quia non poterant surgere, Nos miseros dicebant, quia vulpi laboravimus.

5. *Mor.* Fabula significat, *alios laborantibus, alios lucrari.*

136. *Vespertilio, & Rubus, & Mergus.*

1. VEspertilio, & Rubus, & Mergus, *inita societate, mercatoriam* decreverunt vitam agere.

2. Itaque vespertilio *argentum* mutuata *projecit in medium*; rubus vestem secum accepit; mergus tertius, æs: & *navigaverunt.*

3. Tempestate autem vehementi obortâ, & navi eversâ, omnibus perditis, ipsi *in terram evaserunt.*

4. *Ex illo* igitur mergus littoribus semper assidet, num quopiam æs ejiciat mare.

5. Vespertilio verò, *creditores timens*, interdiu non apparet, noctu ad pabulum exit.

6. Rubus *prætereuntium vesti inhæret*, sicubi suam cognoscat quærendo.

7. *Mor.* Fabula significat, nos *in ea* quibus incumbimus, *in posterum recedere.*

137. *De Pavone, & Monedulâ.*

1. A Vibus creaturis Regem, Pavo orabat, ut sè ob pulchritudinem eligerent.

2. *Eligentibus* autem *eum omnibus*, monedula *suscepto sermone*, ait:

3. Sed si, te regnante, aquila nos persequi aggressa fuerit, quomodo nobis opem feres?

4. *Mor.* Fabula significat, Principes non modò propter pulchritudinem, sed ob fortitudinem & prudentiam eligi oportere.

138. *De Apro sylvestri, & Vulpe.*

1. A *Per agrestis* cuidam arbori adstans, *dentes acuebat.*

2. Vulpe rogante causam, quare *nulla proposita necessitate* dentes acueret, ait;

3. *Non abs re hoc facio*; nam, si me periculum invaserit, nequaquam me tunc acuendis dentibus occupatum esse oportebit, sed potiùs paratis uti.

4. *Mor.* Fabula significat, adversus periculum præparatum esse oportere.

139. *De Cassitâ.*

1. CAssita laqueo captâ, plorans dicebat;

2. Hei mihi miseræ & infelici volucri, non aurum surripui cujusquam, non argentum, non aliud quicquam pretiosum.

3. *Granum* autem *tritici parvum* mortis mihi causa fuit.

4. *Mor.* Fabula *in eos tendit*, qui ob inutile lucrum, magnum subeunt periculum.

140. Of the Hind-Calf.

1. THe Hind-Calf ſaid once to the Hart:

2. *Sire, thou art both bigger and ſwifter than the dogs, and beſides thou beareſt* huge horns *for revenge; why then art thou ſo afraid of them?*

3. *And he ſmiling, ſaid, My ſon, theſe things are true indeed; but this one thing* I *know, that when* I *hear the barking of a dog,* I am preſently, I know not how, ſet a running.

4. Mor. *The fable ſignifieth, that they that are by nature fearful, can be made ſtout by no admonition.*

141. Of the Covetous Man.

1. A *Covetous man, when he had ſold all his goods, and made a* gold wedge, *he buried it in a place, burying there alſo, both his mind and his reaſon, and going by it every day, looked at it.*

2. *Now,* one of his work-folks, by minding it, came to know it; *and digged up the wedge, and ſtole it.*

3. *After this, he went himſelf alſo: and ſeeing the place empty, he began to lament and* pull off his hair.

4. *When one ſaw him thus taking on, and underſtood the reaſon, he ſaid:*

5. *O Sir, be not ſo ſad, for whilſt you had the gold, you had it not.*

6. *Therefore take a ſtone, and hide it in ſtead of thy gold, and ſuppoſe it to be thy gold, for* it will do thee the ſame ſervice: *for, as far as I perceive, when thou hadſt the gold, thou madeſt no uſe of it.*

7. Mor. *The fable ſignifieth, that the poſſeſſion of a thing is nothing worth, unleſs uſe be made of it.*

142. Of the Geeſe, and the Cranes.

1. THe *Geeſe and the Cranes fed in the ſame medow.*

2. *And when they ſaw the fowlers, the Cranes quickly flew away, becauſe they were light: but when the Geeſe tarried behind,* becauſe of the weight of their bodies, *they were taken.*

3. Mor. *The fable ſignifieth, that* in the ſacking of a city, *poor men eaſily get away: but rich men being taken priſoners, are made ſlaves.*

143. Of the Tortoiſe, and the Eagle.

1. A *Tortoiſe intreated an Eagle, that ſhe would teach her to flie.*

2. *But when ſhe told her, that this was* quite different from her nature, *ſhe preſſed upon her the more with intreaties.*

3. *Therefore ſhe took her in her tallons, and bare her up a great height: and thence let her down.*

4. *But ſhe fell upon rocks, and was daſhed to pieces.*

5. Mor. *The fable ſignifieth, that many have done themſelves hurt, who* in their endeavours *have not hearkened to them that were wiſer.*

140. *De Hinnulo.*

1. HInnulus aliquando Cervo ait;
2. Pater, tu & major & celerior canibus, & *cornua* præterea *ingentia* gestas ad vindictam; cúrnam igitur sic eos times?
3. Et ille ridens ait; Vera quidem hæc inquit, fili; unum verò scio, quòd cùm canis latratum audivero, *statim ad fugam, nescio quo modo, efferor.*
4. *Mor.* Fabula significat, naturâ timidos, nullâ admonitione fortificari.

141. *De Avaro.*

1. AVarus quidam cùm omnia sua bona vendidisset, & *auream glebam* fecisset, in loco quodam infodit, unà defosso illic & animo suo & mente, atque quotidiè eundo ipsam videbat.
2. Id autem *ex operariis quidam* observando cognovit, & refossam glebam abstulit.
3. Post hæc & ille profectus, & vacuum locum videns, lugere cæpit, & *capillos evellere.*
4. Hunc cùm quidam vidisset, sic plorantem, & causam audivisset;
5. Nè sic, ait, ô tu tristare; neque enim habens aurum habebas.
6. Lapidem igitur pro auro acceptum reconde, & puta tibi aurum esse; *eundem* enim *tibi usum præstabit*: nam, ut video, neq; cùm aurum erat, utebare.
7. *Mor.* Fabula significat, nihil esse possessionem nisi usus adfuerit.

142. *De Anseribus, & Gruibus.*

1. ANseres & grues in eodem prato pascebantur.
2. Venatoribus autem visis, grues, quòd essent leves, statim evolaverunt; anseres verò *ob onus corporum* cùm mansissent, capti fuerunt.
3. *Mor.* Fabula significat, quòd *in expugnatione urbis*, inopes facilè fugere, divites autem servire captos.

143. *De Testudine, & Aquilâ.*

1. TEstudo orabat aquilam, ut se volare doceret.
2. Eâ autem admonente *procul* hoc *a natura ipsius esse*, illa magis precibus instabat.
3. Accepit igitur ipsam unguibus, & in altum sustulit; inde demisit.
4. Hæc autem in petras cecidit, & contrita est.
5. *Mor.* Fabula significat, multos, quia in *contentionibus* prudentiores non audiverunt, seipsos læsisse.

144. Of the Hinde.

1. A *Hinde being* blind of one eye, *fed upon the ſhoar, having* the well eye *towards the land, becauſe of the hunters, and the other towards the ſea, whence ſhe ſuſpected nothing.*

2. *But ſome that ſailed by, and ſuppoſed this, ſhot her.*

3. *Now ſhe bewailed her ſelf, becauſe ſhe had ſuffered nothing from whence ſhe feared; and was betrayed by that, which ſhe thought would do her no hurt.*

4. Mor. *The fable ſignifieth, that oftentimes thoſe things do us good, which ſeem to be hurtful for us; and thoſe things do us hurt, which ſeem good for us.*

145. Of the Hinde, and the Lion.

1. A *Hind a running away from the hunters, entred into a cave.*

2. *And when ſhe had light upon a Lion there, ſhe was caught by him.*

3. *And as ſhe died, ſhe ſaid, Woe is me! ſtriving to out-run men, I have light upon one, that is* the moſt cruel of all wilde beaſts.

4. Mor. *The Fable ſignifieth, that many men, whilſt they avoid ſmall perils, run into great ones.*

146. Of the Hinde, and the Vine.

1. A *Hinde running away from the Hunters,* lay hid in a Vine.

2. *Now when they had paſſed by a little, the Hinde thinking that ſhe now* lay very cloſe, *began* to browſe the leaves of the vine.

3. *But when they were ſtirred, the hunters turning back, and ſuppoſing that which was true, that ſome beaſt was hid under the leaves,* they ſhot the hinde through with their arrows.

4. *And ſhe dying, ſaid ſuch words as theſe: I am juſtly ſerved; for I ought not to have hurt the vine, which preſerved me.*

5. Mor. *The fable ſignifieth, that God puniſheth thoſe, that* wrong their benefactors.

147. Of the Aſs, and the Lion.

1. A *Cock once fed with an Aſs.*

2. *And when a Lion ſet upon the Aſs, the Cock crew; and the Lion (for they ſay that he is afraid at the crowing of a Cock) ran away.*

3. *But the aſs thinking, that he ran away becauſe of him,* preſently made after the lion.

4. *And as he purſued him a good way off, where the cock's crowing could no more be heard, the lion turned back, and worried him.*

5. *But he, as he died, cried out, Woe is me, wretched and mad aſs!* for what *have I* ruſhed into the battle, *that were not born of fighting parents?*

6. Mor. *The fable ſignifieth, that many men have ſet upon their enemies, that have* crowched on purpoſe, *and ſo have been ſlain by them.*

144. *De Cervâ.*

1. CErva *altero obcæcata oculo*, in littore pascebatur, *sanum oculum* ad terram propter venatores habens, alterum verò ad mare, unde nihil suspicabatur.

2. Præternavigantes autem quidam,& hoc conjectantes,ipsam sagittarunt.

3. Hæc autem seipsam lugebat, quòd unde timuerat, nihil passa foret; quod non putabat malum allaturum, ab eo proditam.

4. *Mor.* Fabula significat, sæpè quæ nobis noxia videntur utilia fieri; quæ verò utilia, noxia.

145. *De Cervâ, & Leone:*

1. CErva venatores fugiens, in speluncam ingressa est.

2. In leonem autem ibi cùm incidisset, ab eo comprehensa est.

3. Moriens autem dicebat; Hei mihi, homines fugiens, in *ferarum immitissimum* incidi.

4. *Mor.* Fabula significat, multos homines,dum parva fugiunt pericula, in magna incurrere.

146. *De Cervâ, & Vite.*

1. CErva venatores fugiens, *vite delituit.*

2. Cùm præteriissent autem parumper illi, cerva *prorsus* jam *latere* arbitrata, *vitis folia pasci* incepit.

3. Illis verò agitatis, venatores conversi, &, quod erat verum, arbitrati, animal aliquod sub foliis occultari, *sagittis confecerunt cervam.*

4. Hæc autem morienstalia dicebat, Justa passa sum,non enim offendere oportebat, quæ me serviret.

5. *Mor.* Fabula significat, qui *injuria benefactores afficiunt*,à Deo puniri.

147. *De Asino, & Leone.*

1. GUm asino gallus aliquando pascebatur.

2. Leone autem aggresso asinum, gallus exclamavit, & leo (aiunt enim hunc galli vocem timere) fugit.

3. At asinus ratus propter se fugere, *aggressus est statim leonem.*

4. Ut verò procul hunc persecutus est, quò non ampliùs galli perveniebat vox, conversus leo devoravit.

5. Hic verò moriens clamabat, Me miserum & dementem! expugnacibus enim non natus parentibus, *cujus gratia in aciem irrui?*

6. *Mor.* Fabula significat, pleróque homines, inimicos, qui *se de industria humiliarunt*, aggredi, atque ita ab illis occidi.

148. Of the Gardiner, and his Dog.

1. A *Gardiner's dog fell into a well: now the gardiner went down himſelf into the well, to take him out thence.*

2. *But the dog thinking that he came* to ſouſe him in deeper, *turned and bit the Gardiner.*

3. *Now he returning with the ſmart, ſaid, I am rightly ſerved: for why did I ſtrive to ſave* one, that would kill himſelf?

4. Mor. *The fable is againſt unjuſt and ungrateful perſons.*

149. Of the Swine, and the Dog.

1. A *Swine and a Dog* miſcalled one another.

2. *And the Swine ſwore by* Venus, *that without all queſtion, he* would rend the dog with his teeth.

3. *At theſe words the dog ſaid* tauntingly, *Thou doſt well to ſwear to us by* Venus, *for thou ſheweſt, thou art well beloved of her, who by no means admitteth any one, that taſteth thy unclean fleſh, into her chappel.*

4. *The ſwine ſaid to him again, The goddeſs therefore* makes greater ſhew that ſhe loves me, *for this very reaſon: for ſhe utterly diſlikes any one that killeth me, or hurteth me any way. But* thou ſtinkeſt both alive and dead.

5. Mor. *The fable ſignifieth, that diſcreet Oratours can* handſomly *turn, what their enemies object, to their own commendation.*

150. Of the Sow, and the Bitch.

1. A *Sow and a Bitch* fell out about their fruitfulneſs.

2. *Now the bitch ſaid, That ſhe was the moſt fruitful of all creatures that have feet.*

3. *And the Sow at theſe words ſaid, But when thou ſayeſt theſe words, know that thou* whelpeſt blind puppies.

4. Mor. *The fable ſignifieth, that things are judged on, not by their ſpeed, but by their perfection.*

151. Of the Serpent, and the Crab.

1. A *Serpent lived with a Crab, having* made a league of friendſhip with him.

2. *Therefore the* Crab being plain in behaviour, *adviſed him, that he would change his ſubtilty: but* he did not do as he would have him.

3. *Therefore when the crab had watched him aſleep, and* had pincht him as hard as he could, *he killed him.*

4. *And when the ſerpent, after he was dead, was ſtretch'd out in length, he ſaid, Thou ſhouldeſt have been thus* ſtreight and plain *heretofore, and then thou hadſt not* ſuffered *this* puniſhment.

5. Mor. *The fable ſignifieth, that they rather receive the hurt, that* ſet upon their friends by a wile.

148. *De Olitore, & Cane.*

1. OLitoris Canis in puteum decidit; olitor autem ipsum illinc extracturus, descendit & ipse in puteum.

2. Ratus autem canis accessisse, ut se *inferius magis obrueret*, conversus olitorem momordit.

3. Hic autem cum dolore reversus, Justa inquit patior; nam cur unquam *sui interfectorem* servare studui?

4. *Mor.* Fabula est in injustos, & ingratos.

149 *De Sue, & Cane.*

1. SUs & canis *mutuo convitiabantur.*

2. Et sus jurabat per *Venerem* proculdubiò *dentibus discissurum canem.*

3. Canis verò ad hæc *dissimulanter* dixit, Benè per *Venerem* nobis juras, significas enim ab ipsa vehementer te amari; quæ impuras tuas carnes degustantem nullo pacto in sacellum admittit.

4. Ei sus, Propter *hoc* igitur *magis præ se ferit* dea *amare me*; nam occidentem, aut alio quovis modo lædentem me, omnino aversatur: *Tu* tamen *male oles, & viva & mortua.*

5. *Mor.* Fabula significat, prudentes Oratores, quæ ab inimicis objiciuntur, *artificiosè* in laudem convertere.

150. *De Sue, & Cane.*

1. SUS & Canis *de fœcunditate certabant.*

2. Dixit verò canis se fœcundam esse maximè pedestrium omnium.

3. Et sus occurrens ad hæc inquit, Sed cùm hæc dicis, scito *cæcos* te *catulos parere.*

4. *Mor.* Fabula significat, nòn in celeritate res, sed in perfectione judicari.

151. *De Serpente, & Cancro.*

1. SErpens unà cùm Cancro vivebat, *inita cum eo societate.*

2. Itaque cancer *simplex moribus*, ut & ille astutiam mutaret, admonebat; hic autem *minime obediebat.*

3. Cùm observâsset igitur cancer ipsum dormientem, & *pro veribus compressisset*, occidit.

4. At serpenti post mortem extenso, ille ait; Sic oportebat antehac *rectum & simplicem* esse; neque enim hanc *pœnam dedisses.*

5. *Mor.* Fabula significat, qui *cum dolo amicos adeunt*, ipsos offendi potiùs.

152. Of the Shepherd and the Wolf.

1. A *Shepherd found* a wolf's whelp newly littered, *and took it up and brought it up with his dogs.*

2. *And when it was grown up, if at any time a wolf had catched a sheep, he also himself made after him with the dogs.*

3. *But when the dogs once could not overtake the wolf, and therefore came back again, he followed him, that when he had overgot him, he might* partake of the prey, *as well as the wolf; and came thence back again.*

4. *But if a wolf had not catcht a sheep without, he himself killed one privately, and eat it with the dogs.*

5. *Till when the Shepherd had* guessed and found out the matter, *he* hang'd him on a tree, *and killed him.*

6. Mor. *The fable signifieth, that a naughty nature doth not breed good manners.*

153. Of the Lion, and the Wolf.

1. A *Lion, when he was old, was sick and lay in his den.*

2. *Now the other beasts, except the fox, had come to their king, to see how he did.*

3. *The wolf therefore* taking an occasion, *accused the fox to the lion, as if he did* not care for *the lord of him & them all; & therefore did not come to visit him.*

4. *In the mean time, the fox was there, and heard the last words of the wolf; and the lion grumbled against her.*

5. *But* having beg'd a time to make her apology, *she said, And* which *of them that have assembled,* hath done so much good as I, *which have gone about all parts, and have* enquired *and learned* a medicine of a Physician for you?

6. *And when the lion had forthwith commanded, that she should* tell the receipt, *she said, If after a live wolf be flead,* you put his warm skin about you.

7. *And as the wolf lay, the fox laughed, and said, Thus thou must not perswade our lord to ill will, but to good will.*

8. Mor. *The fable signifieth, that* he that is daily plotting, doth bring the halter upon his own neck.

154. Of the VVoman.

1. A *Woman had a drunken husband; and she, to free him from his distemper,* devised such a trick as this:

2. *For when she had observed him* over-gone with drink, *and* senseless like a dead man, *she took him upon her shoulders, and carried him into* a burying-vault; *and there laid him, and went away.*

3. *Now when she supposed he was sober, she went and knockt at the door of the burying-vault.*

4. *And when he ask'd,* Who is that, that knocks at the gate? *his wife answered:*

5. It is I, *that bring meat for them that are dead.*

6. *And he replied,* O *good wife,* bring me nothing to eat, but something to drink; *for,* thou makest me sad, *seeing thou mentionest meat, and not drink.*

7. *But she said, is she wailed and struck her breast, Wo is me, poor woman! for* I have done no good neither by my slight.

8. *For you, husband, are not only not amended, but* you are become worse than you were; your distemper is grown to an habit to you.

9. Mor.

152. *De Pastore, & Lupo.*

1. PAstor *nuper natum lupi catulum* reperit, ac sustulit, unáque cum catulis nutrivit.

2. At cùm adoleviſſet, ſi quando lupus ovem rapuiſſet, cum canibus & ipſe perſequebatur.

3. Cùm canes verò aliquando non poſſent aſſequi lupum, atque ideo reverterentur, ille ſequebatur, ut cùm ipſum aſſecutus eſſet, *particeps foret venationis* ut lupus; inde rediret.

4. Sin autem lupus extrà non rapuiſſet ovem, ipſe clàm occidens, unà cum canibus comedebat.

5. Donec paſtor cùm *conjectaſſet, & intellexiſſet rem, de arbore ipſum ſuſpendit*, & occidit.

6. *Mor.* Fabula ſignificat, naturam pravam bonos mores non nutrire.

153. *De Leone, & Lupo.*

1. LEo, cùm conſenuiſſet, ægrotabat jacens in antro.

2. Acceſſerant autem viſitatura regem, præter vulpem, cætera animalia.

3. Lupus igitur *captata occaſione* accuſabat apud leonem vulpem, quaſi *nihili faciendum* ſuum omnium dominum, & propterea neque ad viſitationem profectam.

4. Interim affuit vulpes, & ultima audivit lupi verba; leo igitur contra eam infremuit.

5. Sed *defenſionis tempore petito*, Et *quis*, inquit, eorum qui convenerunt *tantum profuit, quantum ego*, quæ in omnem partem circuivi, & *medicamentum prope a medico quæſivi*, & didici?

6. Cùm autem leo ſtatim, ut *medicamentum diceret*, imperâſſet, illa inquit, Si lupo vivente excoriato, ipſius *calidam pellem indueris*.

7. Et lupo jacente, vulpes ridens ait, Sic non oportet dominum ad malevolentiam movere, ſed benevolentiam.

8. *Mor.* Fabula ſignificat, eum *qui quotidie machinatur, in ſeipſum laqueum vertere*.

154. *De Muliere.*

1. MUlier quædam virum ebrium habebat, ipſum autem à morbo liberatura, *tale quid commentata eſt*.

2. *Aggravatum* enim ipſum *ab ebrietate* cùm obſervâſſet, & *mortui inſtar inſenſatum*, in humeros elevatum, in *ſepulchretum* allatum depoſuit, & abivit.

3. Cùm verò ipſum jam ſobrium eſſe conjectata eſt, profecta januam pulſavit ſepulchreti.

4. Ille autem cùm diceret, *Quis eſt, qui pulſat januam?* uxor reſpondit;

5. Mortuis cibaria ferens *quia ſum*.

6. Et ille, *Non mihi comeſſe ſed bibere*, O optima, *adfer*; *triſtem* enim *me reddis*, cùm cibi, non potùs meminiſti.

7. Hæc autem pectus plangendo; Hei mihi miſeræ, inquit, nam *neque aſſa profui*.

8. Tu enim, vir, non ſolùm non emendatus es, ſed *pejor* quoque *teipſo evaſiſti*; *in habitum tibi deductus eſt mortuus*.

9. *Mor.*

9. Mor. *The fable ſignifieth, that we muſt not continue in bad actions; for* cuſtome ſets upon a man ſometi nes, even whether he will or not.

155. Of the Swan.

1. A *Rich man kept both a gooſe and a ſwan, yet* not for the ſame purpoſes, *but the one for to ſing, and the other for his table.*

2. *But when the gooſe was to ſuffer thoſe things for which he kept her, it was night, and the time did not permit to diſcern them both.*

3. *Now the ſwan being had away in ſtead of the gooſe, he ſung a ſong,* as an entrance to his death; *and diſcovered his nature by the ſong, and ſo eſcaped death by the ſweetneſs of his ſinging.*

4. Mor. *The fable ſignifieth, that muſick oft-times deferreth death.*

156. Of the Black-More.

1. O*Ne bought a Black-more, thinking that he had ſuch a colour through the negligence of him that had him before.*

2. *And after he had taken him into his houſe,* he uſed all kind of waſhing towards him, *and ſtrove to make him clean with all kind of baths.*

3. *But he could not alter his colour;* but the ſmart bred a diſeaſe.

4. Mor. *The fable ſignifieth, that,* natures remain, as they were bred at the firſt.

157. Of the Swallow, and the Crow.

1. T*He Swallow and the Crow* ſtrove which was the fairer.

2. *And the Crow anſwered and ſaid unto her, But thy beauty looks gay* in the ſpring-time, *but my body laſteth in winter.*

3. Mor. *The fable ſignifieth, that the* laſtingneſs of a body *is better, than the handſomneſs.*

158. Of the Owl.

1. A*N Owl* hanged out at a window.

2. *Now a bat went and asked her the reaſon, why ſhe was ſilent on the day, and ſang on the night?*

3. *And when ſhe ſaid,* ſhe did not this for nothing; *(for ſhe ſaid, ſhe had been once caught by ſinging on the day, and therefore* ever ſince *ſhe wiſely avoided it;) the bat ſaid, But* thou muſt not now take heed, when it doth thee no good; *but thou ſhouldeſt have done it, before thou waſt caught.*

4. Mor. *The fable ſignifieth, that in misfortunes, repentance is unprofitable.*

159. Of the Cockles.

1. A *Country man's ſon* roſted Cockles.

2. *And when he heard them* chirp, *he ſaid, O ye baſe living creatures, do you ſing, when your houſes are on fire?*

3. Mor. *The fable ſignifieth, that* every thing done unſeaſonably, is diſcommendable.

9. *Mor.* Fabula significat, non oportere in malis actibus immorari; nam & *nolentem quandoque hominem consuetudo invadit.*

155. *De Cygno.*

1. VIr dives anserem simul & cygnum nutriebat; *non ad eadem* tamen, sed alterum cantûs alterum mensæ gratiâ.

2. Cùm autem oporteret anserem pati ea, quorum causâ nutriebat, nox erat, ac discernere, tempus non permisit, utrumque.

3. Cygnus autem pro ansere abductus cantat cantum quendam *mortis exordium*; & cantu significat naturam, mortem verò effugit suavitate canendi.

4. *Mor.* Fabula significat, sæpe musicen differre mortem.

156. *De Æthiope.*

1. ÆThiopem quidam emit, talem ei colorem inesse ratus, negligentiâ ejus qui priùs habuit.

2. Ac assumpto in domum, *omnes ei adhibuit abstertiones*, omnibus lavacris tentavit mundare.

3. At colorem quidem transmutare non potuit, sed *morbum dolor paravit.*

4. *Mor.* Fabula significat, *manere naturas, ut a principio provenerunt.*

157. *De Hirundine, & Cornice.*

1. HIrundo & cornix *de pulchritudine contendebant.*

2. Respondens autem cornix ei dixit: Sed tua pulchritudo *verno tempore* floret, meum verò corpus etiam hyeme durat.

3. *Mor.* Fabula significat, *durationem corporis* decore meliorem esse.

158. *De Butali.*

1. BUtalis *a fenestra* quâdam *pendebat.*

Vespertilio autem profecta rogavit causam, quare die sileret, nocte caneret.

3. Cùm autem id ea *non incassum hoc facere* dixisset, (nam die canendo olim capta fuerat, & propterea *ex eo* prudens evasit) vespertilio ait, Sed *non nunc te cavere oportet, cum nulla utilitas*; sed antequam capereris.

4. *Mor.* Fabula significat, in infortuniis inutilem esse pœnitentiam.

159. *De Cochleis.*

1. RUstici filius *assabat cochleas.*

2. Cùm autem audiret eas *stridentes*, ait, O pessimæ animantes, domibus vestris incensis vos canitis?

3. *Mor.* Fabula significat, *omne intempestive factum, vituperabile.*

159. Of the VVoman, and her Maid.

1. A Widow-woman being given to work, *and having maids, was wont to raise them up by night to their work*, by the cocks crow.

2. *And these being tired every day with work, thought it best to kill the* house-cock, *as him that called up their mistriss by night.*

3. *But it befel them, that when this was done,* they fell into a greater mischief; *for the mistriss not knowing the* cock's hour, called them up more unseasonably.

4. Mor. *The fable signifieth, that to many men, their own devices are occasions of harm.*

160. Of the VVitch.

1. A Woman that was a Witch, promising to withhold Gods wrath, *went on to do many things, and to make a gain thereby.*

2. *Some therefore accused her of impiety, and convicted her, and had her along, after she was condemned to death.*

3. *But one seeing her to be had along, said, Thou which promisedst to avert God's wrath, how couldst thou not be able to alter mens purposes?*

4. Mor. *The fable signifieth, that many men promising great matters, are not able to do the least.*

161. Of the Husbandman.

1. A *Husbandman, as he digged, found gold; therefore he crowned the earth every day, as having* received a good turn from it.

2. *But fortune standing by him, said, Ho, you sir, why do you attribute my gifts to the earth, which I gave thee, to enrich thee?*

3. *For if time should alter, and this gold of thine should go into other hands, I know you will blame me fortune.*

4. Mor. *The fable signifieth, that one ought to* acknowledge his benefactor, and to give him thanks.

162. Of the Travellers.

1. TWo men went a Journey together; *and when one had found a hatchet, the other, that had not found it, advised him that he should not say, I have found; but, We have found.*

2. *A little while after, when they which had lost the hatchet,* made after them, *he that had it, said, as they pursued them, to him that went along with him, We are undone.*

3. *But he said, Say, I am undone, not, We are undone; for even then, when thou foundest the hatchet, thou saidest, I have found, not, We have found.*

4. Mor. *The fable signifieth, that* they that have not been sharers of our prosperity, will not be fast friends in our adversity.

159. *De Muliere, & Ancilla.*

1. MUlier *vidua operosa* ancillas habens, has solebat noctu excitare ad opera, *ad galorum cantus.*

2. His verò assiduè defatigatis labore, visum est oportere *domesticum* occidere *gallum*, tanquàm illum qui noctu excitaret heram.

3. Evenit autem ipsis, hoc facto, ut *in graviora inciderint mala*; nam hera ignorans *gallorum horam, intempestivis* eas *excitabat.*

4. *Mor.* Fabula significat, plerisque hominibus consilia esse malorum causas.

160. *De Muliere Veneficâ.*

1. MUliere *venefica divinarum irarum propulsiones promittens*, multa facere perseverabat, & lucrum inde facere.

2. Quidam igitur accusaverunt eam impietatis; & convicerunt, & damnatam ducebant ad mortem.

3. Videns autem quidam eam duci, ait; Tu quæ iras deorum avertere promittebas, quomodo neque hominum consilium mutare potuisti.

4. *Mor.* Fabula significat, multos magna promittentes, nè parva quidam facere posse.

161. *De Agricolâ.*

1. AGricola quidam fodiendo, aurum reperit; quotidiè igitur terram ut *ab ea beneficio affectus*, coronabat.

2. Huic autem Fortuna adstans, inquit, Heus tu, cur terræ mea munera attribuis, quæ ego tibi dedi ditatura te?

3. Nam si tempus immutetur, & in alias manus hoc tuum aurum eat, scio te tunc me fortunam accusaturum.

4. *Mor.* Fabula significat, oportere *benefactorem cognoscere, atque huic gratiam referre.*

162. *De Viatoribus.*

1. DUo *quidam una iter faciebant*, & cùm alter securim reperisset, alter, qui non invenit admonebat ipsum, nè diceret Inveni, sed Invenimus.

2. Paulò post autem cùm *aggrederentur ipsos*, qui securim perdiderant, quī eam habebat, prosequentibus illis, ei qui unà iter faciebat, dixit, Periimus.

3. Hic autem ait; Perii dic, non Periimus; etenim etiam tunc, cùm securim inveniſti, Inveni dixisti, non, Invenimus.

4. *Mor.* Fabula significat, *qui non fuerunt participes felicitatum, neque in calamitatibus firmos esse amicos.*

163. *De*

163. Of the two Frogs.

1. TWo Frogs lived near to one another; *but they fed, the one in a deep pond and far from the way; the other in the way, having little water.*

2. *Now when that which was in the pond adviſed the other, that ſhe would remove to her, that ſhe might* feed more ſafely, ſhe did not do as ſhe adviſed her, *ſaying, That ſhe,* being uſed to that place, was mightily taken with it; *until it fell out, that a waggon paſſing that way,* cruſhed her all to maſh.

3. Mor. *The fable ſignifieth, that even men that* attempt ſmall matters, will rather die, than change for the better.

264. Of the Bee-Maſter.

1. ONe *going into a* Bee-garden, *when the Maſter was away, ſtole the hony-combs.*

2. *But as ſoon as he, when he came again, ſaw the hives empty,* he ſtood and ſearched what was in them.

3. *But the bees returning from feeding, as ſoon as they found him* ſtung him, *and* uſed him very badly.

4. *And he ſaid unto them, O ye baſe living-creatures, do you let him go without any hurt, that ſtole your combs, and do ye ſting me,* that am buſie about your good?

5. Mor. *The fable ſignifieth, that ſome men through their ignorance, do not beware of their enemies,* but reſiſt their friends, as they that go about to betray them.

165. Of the Kings-fiſher.

1. A *Kings-fiſher is a ſolitary bird,* that always lives in the Sea; *it is ſaid, that ſhe to avoid mens catching her, doth build in rocks near the ſea.*

2. *But once being about to breed,* ſhe made her neſt.

3. *And when ſhe went out to feed, it happened that the ſea being ſtirred by a great wind, was lifted above her neſt; and when it was drowned, deſtroyed her young ones.*

4. *And ſhe returning, when ſhe knew the matter, ſaid, Wo is me, poor wretch, who avoiding the land as treacherous, have fled to this, which is far more unfaithful to me.*

5. Mor. *The fable ſignifieth, that ſome men in avoiding their enemies, have ignorantly light upon* friends, that are far worſe than enemies.

166. Of the Fiſherman.

1. A *Fiſher-man fiſhed in a River.*

2. *And when he had* caſt out his nets, *and* encompaſſed the ſtream on both ſides, and tyed a ſtone to the rope, *he* plunged the water, *that the fiſh avoiding him, might fall into his net unawares.*

3. *Now when one of them that dwelt near the place, ſaw him do that, he chid him, becauſe he muddied the river, and did not ſuffer him to drink clear water.*

4. *And he anſwered,* But unleſs the river be thus muddied, I muſt ſtarve for hunger.

5. Mor. *The fable ſignifieth, that Governours of Cities* then get moſt, *when they have drawn the Countries into ſidings.*

167. Of

163. *De Ranis duabus.*

1. DUæ ranæ *vicinæ sibi* erant; pascebantur autem altera in profundo stagno, & procul a viâ; altera in viâ, parum aquæ habens.

2. Verùm cùm quæ in stagno erat alterum admoneret, ut ad se migraret, ut *tutiore cibo frueretur*; *illa non paruit*, dicens, *Firmissime* se *tenere hujusce loci consuetudine*; quousque obtigit, currum prætereuntem ipsam *confringere*.

3. *Mor.* Fabula significat, homines quoque *parva aggredientes citius mori, quam mutentur in melius.*

164. *De Apiario.*

1. IN *mellarium* ingressus quidam, domino absente, favum abstulit.

2. Hic autem reversus, ut alveolos vidit inanes; *stans quod in his erat perscrutabatur.*

3. Apes autem à pastu redeuntes, ut deprehenderunt ipsum, *aculeis percutiebant, pessimeque tractabant.*

4. Hic autem ad eas, O pessimæ animantes, furatum vestros favos illæsum dimisistis, me verò *satagentem vestri* percutitis?

5. *Mor.* Fabula significat, sic homines quosdam ob ignorantiam inimicos non cavere, *amicos autem ut insidiatores repellere.*

165. *De Alcedine.*

1. ALcedo avis est solitaria, *semper in mari vitam degens*; hanc dicitur *hominum venationes caventem*, in scopulis maritimis nidificare.

2. Cæterùm aliquando paritura, *nidos fecit.*

3. Egressâ autem eâ ad pabulum, accidit mare à vehementi concitatum vento, elevari supra nidum, atque hoc submerso, pullos perdere.

4. Hæc vero reversa, re cognitâ ait; Me miseram, quæ terram ut insidiatricem cavens ad hoc confugi, quod mihi longè est infidius.

5. *Mor.* Fabula significat, homines quosdam etiam ab inimicis cavendo, ignaros in *multo graviores inimicis amicos* incidere.

166. *De Piscatore.*

1. PIscator in fluvio quodam piscabatur.

2. *Extensis* autem *retibus*, & *fluxu comprehenso utrúmque, funi alligato lapide aquam verberabat*, ut pisces fugientes incautè in retia inciderent.

3. Cùm quidam verò ex iis, qui circa locum habitabant, id facere videret increpabat, quòd fluvium turbaret, & claram aquam non sineret bibere.

4. Et is respondit, Sed *nisi sic fluvius perturbetur, me oportebit esurientem, mori.*

5. *Mor.* Fabula significat, civitatum etiam rectores *tum maxime quæstum facere*, cùm patrias in seditionem induxerint.

167. De

167. Of the Ape, and the Dolphin.

1. WHen it was in fashion for sailors to carry little pretty dogs & apes with them, to make them merry as they sailed, one had an ape with him.

2. And when they came to Sunium, a Cape of Attica, it hapned, that there was a great tempest; and when the ship was overwhelmed, and every man swam, the ape also swam.

3. A dolphin having espied him, and supposing it was a man, stept out of his way, and bare him up, and carried him to land.

4. And as he was in Pyræum, a road for ships belonging to Athens, he asked the ape, whether he was an Athenian born.

5. And when he said, He was, and that he was come of noble parents there, he asked him, whether he knew Pyræum too?

6. Now the ape supposing him to speak of a man, said, That he was both a very great friend, and a familiar acquaintance of his.

7. But the Dolphin being vexed with such a great lye, ducked him under the water, and killed him.

8. Mor. The fable is against men, that are ignorant of the truth, and think they can deceive others.

168. Of the Flies.

1. WHen honey was spilt in a cellar, the Flies flew to it, and ate it up.

2. And when their feet was fast in it, they could not flie away.

3. And when they were ready to be drowned, they said, Woe is us, poor wretches, because we die for a little food.

4. Mor. The fable signifieth that gluttony is the cause of many mischiefs to many men.

169. Of *Mercury*, and the Statuary.

1. MErcury being desirous to know, how much men respected him, went into a statue-maker's house, being transformed into a man; and, when he saw the statue of Jupiter, he asked, what one might buy it for?

2. And when the man said, For a groat; he smiled, and said, For how much may one buy Juno's?

3. And when he said, For more; having espied his own statue also, and thinking that, forasmuch as he was the messenger of the Gods, and gainful, men made very great account of him; he asked concerning himself.

4. And the statuary said, If you will buy these, I will give you this too into the bargain.

5. Mor. The fable is against a bragging fellow, that is of no account with other men.

170. Of *Mercury*, and *Tiresias*.

1. MErcury being desirous to understand, whether Tiresias's foretelling was true or no, after he had stolen his cows out of the country, came to him into the city, being made like a man, and lodged with him.

2. Now

167. *De Simio, & Delphine.*

1. M*Oris cum esset navigantibus, Melitenses catulos*, & simios adducere *in solamen navigationis*, quidam habebat secum simium.

2. Cùm autem pervenissent ad *Sunium, Atticæ* promontorium, tempestatem vehementem fieri contigit; navi autem eversâ, & omnibus natantibus, natabat & simius.

3. Delphis quispiam ipsum conspicatus, & hominem esse ratus, digressus levabat, ad terram perferens.

4. Ut verò in *Pyræo* fuit *Athenienssium navali*, rogavit simium an genere esset Athenienssis.

5. Cùm autem hic diceret, & *claris hic esse parentibus*, rogavit, an & *Pyræeum* sciret.

6. Ratus autem simius de homine eum dicere, ait, Et *valde amicum esse ei, & familiarem.*

7. At delphis *tanto mendacio indignatus, submergens ipsam occidit.*

8. *Mor.* Fabula in viros, qui veritatem ignorantes, *existimant se decipere.*

168. *De Muscis.*

1. IN cellâ quâdam melle effuso, muscæ advolantes comedebant.

2. Implicitis autem earum pedibus, evolare non poterant.

3. Cùm verò suffocarentur, dicebant, Miseræ nos, quia ob modicum cibum perimus.

4. *Mor.* Fabula significat, *multis gulam multorum malorum esse causam.*

168. *De* Mercurio, *& Statuario.*

1. MErcurius scire volens, *quanti apud homines esset*, ivit in statuarii domum transformatus in hominem, & visâ statuâ *Jovis*, rogabat, quanti quis ipsam emere posset?

2. Hic autem cùm dixisset, Drachmâ, risit; &, quanti *Junonis? ait.*

3. Cùm dixisset, Pluris; visâ & suâ ipsius statuâ, ac *opinatus* cùm nuncius sit deorum, & lucrosus, *maximam de se apud homines haberi rationem*, rogavit de se.

4. Statuarius verò ait; *Si hasce emeris, & hanc additamentum do.*

5. *Mor.* Fabula in virum *glorioſum*, qui *nullius apud alios est pretii.*

169. *De* Mercurio, *&* Tiresia.

1. M*Ercurius* volens *Tiresiæ* vaticinium, an verum esset cognoscere, *furatus ipsius boves ex rure*, venit ad ipsum in urbem, similis factus homini, & ad ipsum divertit.

2. *Now when* Tireſias *had news that his cows were loſt, he took* Mercury *with him, and went out, being to conſider ſome ſooth-ſayings by birds, concerning the thief.*

3. *And he bids him tell him, what bird he ſaw.*

4. Now Mercury *ſaid, That he firſt ſaw an eagle flying,* from the left hand towards the right.

5. *When* Tireſias *ſaid, This was nothing to him,* he ſaw a crow next ſitting upon a tree, *and told the wizard, that ſhe looked ſometimes upward, and ſometimes* ſtooped towards the earth.

6. *And he, after he had underſtood the matter, ſaid, But this crow ſwears both by heaven and earth, that I ſhall receive my cows again, if thou wilt.*

7. *Mor.* Any one may uſe this ſpeech to a thieviſh fellow.

170. Of the Dogs.

1. A *Man having two dogs, taught the one to hunt, and the other* to keep the houſe.

2. *But, if at any time the hound got any thing, that, which* kept the houſe, *was ſharer with him of his ſupper.*

3. *And when the hound took it ill, and objected to him, That himſelf took pains every day, and that he, that did nothing, was maintained by his labours: be anſwered;*

4. *Do not blame me, but my Maſter, who hath not taught me to labour, but* to devour others labours.

5. Mor. *The fable ſignifieth, that young men that know nothing, are not to be blamed, ſeeing their parents brought them up ſo.*

171. Of the Huſband, and the Wife.

1. ONe *having a wife, which could* abide none of his houſhold, *would know, whether ſhe was ſo affected towards thoſe of her fathers houſhold.*

2. *Wherefore he ſent her* with a fair pretence *to her father.*

3. *But* within a few daies after *when ſhe was come back again, he asked her, how ſhe behaved herſelf towards them.*

4. *And when ſhe ſaid, The herdſmen and the ſhepherds* looked ſcurvily upon me; *he ſaid to her;*

5. *But, O wife, if thou diſlike them, that drive out their flocks in a morning, and come back again late at even,* what can you look for from them, with whom you are all the day long?

6. Mor. *The fable ſignifieth, that thus* great matters are many times diſcovered by ſmall, and uncertain things by thoſe that are certain.

172. Of the Goat, and the Wolf.

1. A *Kid being left by the flock, when the Wolf purſued it, turned toward him, and ſaid;*

2. O

2. Boum autem amissione renunciatâ *Tiresiæ*, ille assumpto *Mercurio* exivit, augurium aliquid de fure consideraturus.

3. Et huic jubet dicere sibi, quamnam avem videret.

4. *Mercurius autem* primò vidisse aquilam, *a sinistris ad dextram* volantem, dixit;

5. Hic non ad se id esse cùm dixisset; *secundo, cornicem super arbore quadam sedentem vidit*, & modò superiùs aspicientem, modò *ad terram declinatam*, vati refert.

6. Et is, re cognitâ, ait; Sed hæc cornix jurat & cœlum & terram, si tu velis, meas me recepturum boves.

7. *Mor. Hoc sermone uti quispiam poterit adversus virum furacem.*

170. *De Canibus.*

1. HAbens quidam duos canes, alterum venari docuit, alterum *domum servare.*

2. Cæterùm si quando venaticus caperet aliquid, qui *domum custodiebat*, particeps unà cum eo erat cœnæ.

3. Ægrè ferente autem venatico, & illi objiciente, quòd ipse quotidie laboraret, ille nihil faciens suis nutriretur laboribus: respondens ipse ait;

4. Non me sed herum reprehende, qui non laborare me docuit, sed *labores alienos comesse.*

5. *Mor.* Fabula significat, adolescentes, qui nihil sciunt, non esse reprehendendos, cùm eos parentes sic educaverunt.

171. *De Marito & Uxore.*

1. HAbens quidam uxorem, quæ *domesticis omnibus inimica* erat, voluit scire an erga paternos domesticos ità afficeretur.

2. Quapropter *cum rationabili prætextu* ad suum patrem ipsam misit.

3. *Paucis* verò *post diebus* eâ reversâ, rogavit quomodo adversus illos habuisset?

4. Hæc verò cùm dixisset, Bubulci & pastores *me supectabant*; ad eum ait;

5. Sed, ô uxor, si eos odisti qui manè greges agunt, serò autem redeunt, *quid sperare oportet in iis, quibuscum toto conversaris die?*

6. *Mor.* Fabula significat, sic *sæpe ex parvis magna, & ex manifestis inerta cognosci.*

172. *De Hædo, & Lupo.*

1. HŒdus derelictus à grege, persequente Lupo, conversus ad eum, dixit;

2. *O wolf, becauſe I believe I am like to be thy meat,* that I may die merrily, do thou pipe firſt, that I may dance.

3. *Now when the wolf piped, and the kid danced, the dogs, after they heard, run after the wolf.*

4. *He turning to the kid, ſaid,* I am rightly ſerved in theſe things; *for it did not behove me to play the piper, ſeeing I am a cock.*

5. Mor. *The fable ſignifieth, that they that* neglect thoſe things, which they are by nature fit for, *and ſtrive to exerciſe thoſe things, which belong to others, do fall into misfortunes.*

173. Of the Crab, and the Fox.

1. A *Fter a Crab-fiſh had got up out of the Sea, he fed in a certain place.*

2. *Aſſoon as a hungry fox ſaw him, he came to him, & carried him away.*

3. *And he, when he was to be eaten, ſaid;* But, I am rightly ſerved, *who, when I am a ſea-crab, would needs be a land-crab.*

4. Mor. *The fable ſignifieth, that men, who* leaving their own employments, undertake thoſe things which do not agree with them, *are deſervedly unfortunate.*

174. Of the Harper.

1. A Bungling Harper *ſinging in* a houſe, pargetted over with lime, *as he uſed to do familiarly, and* his voice ecchoing from over againſt him, upon himſelf, was thought to have a very pleaſant voice.

2. *And* being proud of this, *he thought, that he ought alſo* to adventure himſelf upon the theatre.

3. *But when he went to ſhew himſelf, and* ſang very badly, *they* hiſſed him out, and ſtoned him away.

4. Mor. *The fable ſheweth, That ſome Rhetoricians thus, that in the ſchools ſeem to be ſome-body, when they betake themſelves to publick affairs,* are nothing worth.

175. Of the Thieves.

1. T*Hieves that went into a houſe, found nothing but a cock; and when they had taken him, they went away.*

2. *When he was to be killed by them, he intreated them to let him go, ſaying, that he did men good on the night-time, by calling them up to their work.*

3. *But they ſaid, Thou ſhalt the rather be killed for this; for, by calling them up, thou doſt not ſuffer us to steal.*

4. Mor. *The fable ſignifieth, that* thoſe things are moſt of all againſt naughty perſons, which do honeſt men moſt good.

2. O lupe, quoniam credo me tuum cibum futurum, *ne injucunde moriar, cane tibia primum, ut saltem.*

3. Lupo autem canente tibiâ, atque hœdo saltante, canes cùm audivissent, lupum persecuti sunt.

4. Hic conversus hœdo inquit, *Merito hæc mihi fiunt*; oportebat enim me, coquus cùm sim, tibicinem non agere.

5. *Mor.* Fabula significat, qui ea *quibus natura apti sunt, negligunt*, quæ verò aliorum sunt exercere conantur, in infortunia incidere.

173. *De Cancro, & Vulpe.*

1. CAncer è mari cùm ascendisset, in loco quodam pascebatur.

2. Vulpes esuriens ut vidit, accessit, ac eum rapuit.

3. Ille devorandus, ait; Sed ego *condigna patior*, qui marinus cùm sim, terrestris esse volui.

4. *Mor.* Fabula significat, homines etiam qui *propriis derelictis exercitiis*, ut, *quæ nihil conveniunt, aggrediantur*, meritò infortunatos esse.

174. *De Citharœdo.*

1. C*itharœdus rudis*, in *domo calce incrustata*, familiariter ut solebat canens, & *contra resonante in se voce, existimabatur valde canorus esse.*

2. Verùm *elatus super hoc* cogitavit, & *theatro sese committere* oportere.

3. Profectus verò ad se ostendendum, cùm *male admodum caneret, lapidibus ipsum explosum abigerunt.*

4. *Mor.* Fabula significat, sic ex Rhetoribus quosdam, qui in scholis videntur esse aliqui, cùm ad res publicas se conferunt, *nullius pretii esse.*

175. *De Furibus.*

1. FUres in domum quandam ingressi nihil invenerunt, nisi gallum, atque hoc capto abierunt.

2. Hic ab eis occidendus rogabat, ut se dimitterent, dicens utilem esse hominibus noctu, eos ad opera excitando.

3. Hi verò dixerunt, Sed propter hoc tantò magis occidêris; illos enim excitando, furari nos non sinis.

4. Fabula significat, *ea maxime pravis esse adversa, quæ bonis sunt beneficia.*

176. Of the Crow and the Raven.

1. A *Crow envying a Raven, because she foretold men things by way of augury, and was therefore believed, as foretelling things to come; when she had spied some travellers passing by, she went into a tree, and stood, and croaked very much.*

2. *And when they had turned about at the noise, and wondered, after they understood the matter, one said;*

3. *O Sirs, let us be gone hence, for it is a crow that croaked, and* she hath no skill in divination.

4. Mor. *The fable signifieth, that* just on this manner *also*, men that strive with their betters, besides that they come not near them to match them, *are worthy too to be laughed at.*

177. Of the Crow, and the Dog.

1. A *Crow sacrificing to* Minerva, *invited a Dog to his good chear.*

2. *But he said to her, Why dost thou spend thy sacrifices in vain?*

3. *For the goddess so hateth thee, that she hath taken away credit from those auguries, which are properly belonging to thee.*

4. *To whom the crow said, I do the rather sacrifice to her, because of that; that she may be friends with me.*

5. Mor. *The fable signifieth, that many men are not afraid to do courtesies to their enemies for lucre sake.*

178. Of the Raven, and the Serpent.

1. A *Raven wanting meat, as soon as she saw a Serpent sleeping in* a sunny place, *snatch'd him up as she flew.*

2. *When he had turned himself, and bitten her, the raven being ready to die, said;*

3. *Wo is me, poor wretch,* who have found such a commodity, that I am even undone by it.

4. Mor. *The fable is against a man, that* for finding of a treasure adventureth his life.

179. Of the Jack-daw, and the Pidgeon.

1. A *Jack-daw, when she saw Pidgeons well fed in a* Pidgeon-house, *made her self white, and went, that she might be partaker of the same meat.*

2. *And they, as long as she held her peace, thinking she had been a Pidgeon, let* her alone; *but when once, having forgot her self, she* chattered, *then her nature being discovered,* they pecked her away.

3. *And she being deprived of that meat, came again to the Jack-daws: and they, when they knew her not, because of her colour, beat her away from their meat; so that* being desirous of two things, she obtained neither.

4. Mor.

176. *De Cornice, & Corvo.*

1. COrnix corvo invidens, quòd is per auguria hominibus vaticinaretur, ob idque crederetur uti futura prædicens, conspicata viatores quosdam prætereuntes, ivit super arborem quandam, stansque valdè crocitavit.
2. Illis verò ad vocem conversis & admiratis, re cognitâ, quidam inquit:
3. Abeamus heus nos, cornix enim est, quæ crocitavit, & *augurium non habet*.
4. *Mor.* Fabula significat, *eodem modo & homines præstantioribus certantes, præterquam quod non ad æqua perveniunt*, risu quoque dignos esse.

177. *De Cornice, & Cane.*

1. COrnix *Minervæ* sacrificans, canem invitavit ad epulas.
2. Ille verò ad eam dixit, Quid frustrà sacrificia absumis?
3. Dea enim adeò te odit, ut ex peculiaribus quoque tibi auguriis fidem sustulerit.
4. Cui cornix, Ob id magis ei sacrifico, ut reconcilietur mihi.

5. *Mor.* Fabula significat, pleroſque ob lucrum non vereri inimicos beneficiis prosequi.

178. *De Corvo, & Serpente.*

1. COrvus cibi indigens, ut serpentem in *aprico* quodam *loco* dormientem vidit, hunc devolando rapuit.
2. Hic cùm se vertisset, atque momordisset ipsum, corvus moriturus dixit;
3. Me miserum, qui *tale reperi lucrum, ex quo etiam pereo*.

4. *Mor.* Fabula in virum, qui *ob thesaurorum inventionem de salute periclitatur*.

179. *De Monedulâ, & Columbâ.*

1. MOnedula in *columbario quodam*, columbis visis bene nutritis, dealbavit sese, ivitque, ut ipsa eodem cibo impertiretur.
2. Hæ verò, donec tacebat, ratæ eam esse columbam, *admiserunt*; sed cùm aliquando oblita *vocem emisisset*, tunc ejus cognitâ naturâ, *expulerunt percutiendo*.
3. Eaque privata eo cibo, rediit ad monedulas rursum; & illæ, ob colorem, cùm ipsam non noscerent, à suo cibo abegerunt, ut *duorum appetens, neutro potiretur*.

4. Mor. *The fable ſignifieth, that it behoveth us to be content with our own things, conſidering that* covetouſneſs, beſides that it doth not at all advantage one, doth oft-times bereave him of the goods which he hath.

180. Of the Jack-daw.

1. WHen *one had caught a Jack-daw, and tied her foot with a thread, he gave it to his ſon.*
2. *She* not enduring to live amongſt men, *when* ſhe had got liberty a little, *fled away, and betook her ſelf to her neſt.*
3. *But when* the ſtring was hankled about the boughs, *ſhe being not able to flie away, ſaid with her ſelf, aſſoon as ſhe was ready to die;*
4. *Woe is me, poor wretch, who not enduring ſervitude with men,* have unawares deprived my ſelf of my life.
5. Mor. *The fable ſignifieth, that ſome men ſometimes, when they ſtrive* to free themſelves from mean perils, *do fall into greater.*

181. *Of Mercury.*

1. JUpiter *bad* Mercury, *that he* ſhould compound the Receipt of a lie, *for all tradeſmen.*
2. *He, after it was brayed, and* made even according to weight, tempered for every one alike.
3. *And when after* none but the Taylor was left, there remained a great deal of the phyſick *in the mortar, he took all the mortar, & tempered it for him; and hence it came to paſs,* that all tradeſmen lie ſo, and Taylors moſt of all.
4. Mor. *The fable is againſt lying tradeſmen.*

182. Of *Jupiter.*

1. JUpiter, *after he had formed men, put all the affections into them, only he forgot to put in Shame.*
2. *Wherefore* not having a way whereby to bring it in, *he bad it* to go in, through the throng.
3. *But it,* taking it in ſnuff at *the firſt, refuſed; and when he preſſed the more upon it, it ſaid, Truely* I will go in on this condition, *if Love may not go in; but,* if it come in, I will go out aſſoon as I can.
4. *Hereupon it came to paſs, that* all whores are ſhameleſs.
5. Mor. *The fable ſignifieth, that* they that are in love are ſhameleſs.

183. Of *Jupiter.*

1. WHen Jupiter made a wedding, he feaſted all the living creatures; *and when the Tortoiſe only came late, he wondered at the reaſon of her ſlowneſs, and asked her, Why ſhe did not come to the feaſt?*

2. *When*

6. *Mor.* Fabula significat, oportere & nos nostris contentos esse, considerantes *avaritiam, præterquam quod nihil juvet, auferre sæpe & quæ adsunt bona.*

180. *De Monedulâ.*

1. MOnedulam cùm quis cepisset, & pedem alligâsset filo, suo tradidit filio.

2. Hæc *non ferendo victum inter homines, ubi parumper libertatem nacta* est, fugit, in suúmque nidum se contulit.

3. *Circumvolu o* verò *ramis vinculo*, evolare haud valens, quum moritura esset secum loquebatur;

4. Me miserum, quæ apud homines non ferendo servitutem, *incaute me mea vita privavi.*

5. *Mor.* Fabula significat, nonnunquam quosdam, cùm *se a mediocribus* student *periculis liberare*, in majora incidere.

181. *De* Mercurio.

1. JUpiter *Mercurio* jussit, ut artificibus omnibus *mendacii Medicamentum misceret.*

2. Hic, eo trito, & *ad mensuram facto, ex æquo singulis miscet.*

3. Cùm verò *solo relicto sutore, multum supereset medicamenti*, totum acceptum mortarium ei miscuit; atque hinc contigit *artifices omnes mentiri, maxime vero omnium Sutores.*

4. *Mor.* Fabula in mendaces artifices.

182. *De* Jove.

1. JUpiter, formatis hominibus, omneis illis affectus indidit; solùm induere Pudorem oblitus est.

2. Quapropter *non habens undenam ipsum introduceret, per turbam ingredi*, eum jussit.

3. Hic verò primùm *indigne ferens*, contrà dicebat; vehementiùs verò eo instante, ait; Sed *ego sane his ingredior pactis*, si Amor non ingrediatur; *sin ingrediatur, ipse exibo quam primum.*

4. Ex hoc sanè evenit, *omnia Scorta inverecunda esse.*

5. *Mor.* Fabula significat, *captos amore inverecundos esse.*

183. *De* Jove.

1. JUpiter *nuptias celebrans, omnia animalia convivio excipiebat*; solâ autem testudine tardè profectâ, admirans causam tarditatis, rogavit eam, quamobrem ipsa ad cœnam non accesserat?

2. Cùm

2. *When she said,* I love my house, my house is best, *he was angry at her, and condemned her* to bear her house about, like a porter.

3. Mor. *The fable signifieth, that* many men choose rather to live sparingly by themselves, than deliciously with others.

184. Of the Wolf, and the Sheep.

1. A *Wolf being bitten by the dogs, and being very sore,* lay solitary.

2. *And when he wanted meat, he saw a sheep, and intreated her, that she would fetch him some drink out of a river that ran by; for, saith he, if thou wilt but give me some drink, I shall find my self some meat.*

3. *But she, after she apprehended the matter, said, But,* if I give thee drink, thou wilt make use of me as thy meat.

4. Mor. *The fable is against a mischievous man, that* goeth about to catch others by his hypocrisie.

185. Of the Hares.

1. *THe Hares once making war with the Eagles,* called the Foxes to help them.

2. *But they said,* We would aid you, but that we know who you are, *and with whom ye fight.*

3. Mor. *The fable signifieth, that* they that strive with their betters neglect their own welfare.

186. Of the Pismire.

1. THat which is now a Pismire, was once a man; *and he* minding his husbandry every day, *was not content with his own labours, but* stole his neighbours fruit also.

2. *Now* Jupiter, *being vexed at his covetousness, changed him into this living creature, which is called a pismire.*

3. *But when he had changed his shape, he did not change his affection; for,* even until now, *he, going about the plowed fields,* filcheth other folks labours, *and layeth them up for himself.*

4. Mor. *The fable signifieth,* that they that are naught by nature, though they very much alter their shape, do not alter their manners.

187. Of the Bat, and the Weesel.

1. WHen *the Bat fell on the ground, a Weesel caught her; and when she was* to be killed, she begged quarter.

2. *And when the Weesel said, she could not let her go, because she was naturally an enemy to all birds; she said, That she was not a bird, but a mouse; and so she was let go.*

3. *After-*

2. Cùm hæc dixisset, *Domus chara, domus optima*; iratus ipsi, damnavit, *domum bajulans circumferret.*

3. *Mor.* Fabula significat, *plerosque homines eligere parce potius apud se vivere, quam apud alios laute.*

184. *De Lupo, & Ove.*

LUpus à canibus morsus, & malè affectus, *abjectus jacebat.*

2. Cibi verò indigens, visâ ove, rogabat ut potum ex præterfluente umine sibi afferret; Si enim tu mihi, inquit, dederis potum, ego cibum ihi ipsi inveniam.

3. Illa, re cognitâ ait, Sed, *si ego potum do tibi, tu ut cibo me uteris.*

4. *Mor.* Fabula in virum maleficum, *per simulationem insidiantem.*

185. *De Leporibus.*

LEpores olim belligerantes cum aquilis, *invocarunt in auxilium vulpes.*

2. Hæ autem dixerunt, Vobis auxiliaremur, *nisi sciremus qui vos estis*, & um quibus præliamini.

3. *Mor.* Fabula significat, eos, qui *cum præstantioribus certant suam salutem contemnere.*

186. *De Formicâ.*

QUæ *nunc formica homo olim fuit*; *hic agriculturæ assidue incumbens*, non erat propriis laboribus contentus, sed & *vicinorum fructus surripiebat.*

2. *Jupiter* autem indignatus hujus avaritiâ, transmutavit eum in hoc animal, quæ Formica appellatur.

3. Verùm cùm mutâsset formam, non & affectum mutavit: nam *usque nunc*, arva circumeundo, *aliorum labores surripit*, & sibi recondit.

4. *Mor.* Fabula significat, *naturæ pravos, etsi maxime speciem transmutaverint, mores non mutare.*

187. *De Vespertilione, & Mustelâ.*

VEspertilio in terram cùm cecidisset, à mustelâ capta est; & cùm occidenda foret, *pro salute rogabat.*

2. Hâc verò dicente, non posse ipsam dimittere, quòd naturâ volucribus mnibus inimica foret, ait, Non avem sed murem esse, & sic dimissa est.

3. Postremò

3. *Afterwards also when she had fallen down again, and was caught by another weesel, she intreated that she might not be worried.*

4. *And when this weesel said, that she was an enemy to all mice; she said I am not a mouse, but a bat; and so she was let go again: And thus it came to pass, that having changed her name twice,* she got quarter.

5. Mor. *The fable signifieth, that we ought not* alwaies to stand in the same things, *considering, that they that* are changed according to the times *do for the most part avoid danger.*

188. Of the Travellers.

1. *PAssengers travelling by the sea-side, went into a cave, and there seeing* loppings of trees *floating a great way off, they thought it had been a great ship, wherefore they waited, as if she had been ready to land.*

2. *But when the* rice *were brought nearer by the winde, they did not think they saw a ship any more, but a boat.*

3. *And when they were brought to them, when they saw they were rice,* they said one to another, *How did we, to no purpose, wait for that which is nothing?*

4. Mor. *The fable signifieth, that some men, who on a suddain seem to be terrible,* are found to be of no worth, *when* they come to try them.

189. Of the wild Ass.

1. *A Wild-Ass having seen a tame Ass in a Sun-shine place, went to him, and said, He was happy, both* in the plight of his body, *and the getting of his meat.*

2. *But afterwards, when he saw him bearing burdens, and* the ass-driver *following behind him, and* beating him with sticks, *he said:*

3. *But I shall no more think thee happy; for I see, that thou hast not thy felicity, without great miseries.*

4. Mor. *The fable signifieth, that* those gains are not to be envied, which dangers and miseries attend.

190. Of the Asses.

1. *THe Asses once sent ambassadors to* Jupiter, *to beg* releasement from their labours, *because they bare burdens every day, and were tired.*

2. *And he* being desirous to show them, that it could not be, *said, That they should be then freed from their labours, when* they had pissed a flood.

3. *But they, thinking that he spake true,* ever since then, and until now, *where they see the stale of other asses, stand there round about it, and piss.*

4. Mor. *The fable signifieth, that* that which is fatal, is incurable with any one.

191. Of

3. Postremò autem cùm iterum cecidisset, & ab aliâ capta mustelâ nè voraretur, orabat.

4. Hâc autem dicente, cunctis inimicam esse muribus; hæc, Non mus, sed vespertilio sum, dicebat, & rursus dimissa est; atque ita evenit bis mutato nomine *salutem consecutam fuisse*.

5. *Mor.* Fabula significat, neque nos *in iisdem semper esse* oportere, considerantes eos, qui *ad tempus mutantur*, plerumque pericula effugere.

188. *De Viatoribus.*

1. VIatores secundum littus quoddam iter facientes, iverunt in speluncam quandam, & ibi conspicati *sarmenta* procul natantia, navem esse magnam existimârunt, quamobrem expectaverunt, tanquam appulsura ea esset.

2. Cùm verò à vento lata *sarmenta* propiùs forent, non navim ampliùs, sed scapham videre videbantur.

3. Advectis autem illis, cum sarmenta esse vidissent, *inter se dixerunt*, Ut nos igitur frustrà quod nihil est, expectabamus?

4. *Mor.* Fabula significat, nonnullos homines, qui *ex improviso* terribiles esse videntur, *cum periculum feceris*, *nullius esse pretii* invenire.

189. *De Asino sylvestri.*

1. ASinus sylvestris asino viso domestico in loco quodam aprico, profectus ad ipsum, beatum dicebat, & *corporis habitudine* & cibi perceptione.

2. Deinde verò cùm vidisset eum ferentem onera, & *agasonem* retro sequentem, & *baculis ipsum percutientem*, ait:

3. Ast ego non ampliùs beatum te existimabo; video enim non sine magnis malis habere te felicitatem.

4. *Mor.* Fabula significat, *non esse æmulanda lucra in quibus insunt pericula & miseriæ.*

190. *De Asinis.*

1. ASini olim, propterea quòd assiduè onera ferrent, & fatigarentur, legatos miserunt ad *Jovem*, *solutionem laborum* petentes.

2. Hic autem *ostendere ipsis volens*, *id non fieri posse*, ait, Tunc eos liberatum iri laboribus, cùm *mingendo fluvium fecerint.*

3. At illi eum verum dicere existimantes, *ex illo & nunc usque*, ubi aliorum urinam viderint, illic ipsi circumstando mingunt.

4. *Mor.* Fabula significat, *unicuique quod fatale est*, *ineurabile esse.*

191. Of the Asse, and the Fox.

1. AN *Ass being* clad in a Lion's skin, *went up and down, frighting the other brute beasts.*

2. *And when he saw a fox, he endeavoured also to affright him.*

3. *But he* (for he hapt to hear his voice) *said unto him, Know for certain, that I also* had been afraid, but that I heard thee bray.

4. Mor. *The fable signifieth, that* some unlearned men, that seem to be some-body to strangers, are confuted by their own talkativeness.

192. Of the Ass, and the Frogs.

1. AN *Ass that carried wood, went through a marsh ground;*

2. *And having slipt, after* he fell, and was not able to get up again, *he lamented and groaned.*

3. *Now the frogs that were in the fen, when they heard his groans, said to him:*

4. *O thou asse,* what wouldst thou do, if thou hadst been here so long as we, *seeing thou takest on so, because thou hast but fallen a little?*

4. Mor. *Any one may use this saying, against a sloathful person, who is* troubled for any little pains; whereas he undergoes greater with ease.

193. Of the Ass, and the Raven.

1. AN Ass with a galled back, *fed in a meadow-ground.*

2. *And when a Raven lighted upon him, and* pecked his sore, *the ass brayed, and kicked.*

3. *But as the Ass-driver stood a good way off, and laughed; a wolf passing by, saw him, and said:*

4. *Woe is us, poor wolves,* whom if he do but see, he runneth after; *but,* he stands and laughs at this ass.

5. Mor. *The fable signifieth, that* knavish persons are known, if they do but peep.

194. Of the Ass, and the Fox.

1. AN *ass and a fox* having associated themselves together, *went abroad a hunting.*

2. *And when a lion met them, the fox seeing the danger at hand, went to the lion, and promised, that he would deliver the ass to him,* if he would promise him his pardon.

3. *Who, when he had said, he would let him escape, he drew on the ass, and made him* to fall into *certain* toils.

4. *But the lion seeing, that the ass could not get away, first caught the fox, &*

so

191. *De Asino, & Vulpe.*

1. ASinus *indutus pelle leonis* vagabatur, reliqua bruta perterrendo.

2. Cæterùm visâ vulpe, tentavit & hanc perterrefacere.

3. Hæc autem (*casu* enim *ipsius vocem audiverat*)ad ipsum ait, *Compertum habeto*, quòd & *ego timuissem, nisi rudentem audivissem.*

4. *Mor.* Fabula significat, *nonnullos indictos, qui iis, qui extra sunt, aliqui esse videntur, ex sua linguacitate redargui.*

192. *De Asino, & Ranis.*

1. ASinus ligna ferens, pertransibat paludem quandam.

2. Lapsus autem, ut *decidit, nec surgere posset*, lamentabatur, ac suspirabat.

3. Ranæ autem quæ erant in palude, auditis suspiriis;

4. Heus tu, dixerunt, & *quid faceres, si tanto hic tempore, quanto nos, fuisses*, cùm quia paululum cecidisti, sic lamenteris?

5. *Mor.* Hoc sermone uti quispiam poterit in virum segnem, qui *ob minimos quosque labores tristatur, cum ipse majoribus facile resista.*

193. *De Asino, & Corvo.*

1. ASinus *ulcerato dorso*, in prato quodam pascebatur.

2. Corvo autem insidente ei, & *ulcus percutiente*, asinus rudebat ac saltabat.

3. Sed agasone procul stante, ac ridente, lupus [illegible]teriens, ipsum vidit & dixit:

4. Miseri nos, *quos si tantum viderit persequitur, huic autem & arridet.*

5. *Mor.* Fabula significat, *maleficos homines si tantum appareant, dignosci.*

194. *De Asino, & Vulpe.*

1. ASinus & Vulpes, *inita inter se societate*, exiverunt ad venationem.

2. Leo verò cùm occurrisset ipsis, vulpes imminens periculum videns, profecta ad leonem, tradituram ei asinum pollicita est, *si sibi impunitatem promiserit.*

3. Qui cùm dimissurum eam dixisset, illa, adducto asino, *in casses quosdam* ut *incideret*, fecit.

4. Sed leo videns illum fugere minimè posse, primùm vulpem comprehendit,

ſo afterwards turned to the Aſs.

5. Mor. *The fable ſignifieth, that* they that betray their fellows, do oft-times alſo undo themſelves unawares.

195. Of the Hen, and the Swallow.

1. A *Hen having found a ſnake's eggs,* kept them carefully, *and* hatched them.

2. *But when a Swallow ſaw her, ſhe ſaid, O thou mad hen, why doſt thou cheriſh theſe things, which, when they have grown up,* will do thee the firſt injury?

3. Mor. *The fable ſignifieth, that* a naughty nature is always ready to do miſchief, though it have the greateſt courteſies that can be done to it.

196. Of the Camel.

1. W*Hen the Camel was firſt ſeen, men were afrighted with him, and being* aſtoniſhed at his bigneſs, *ran away.*

2. *But when* in proceſs of time, *they underſtood his gentleneſs,* they adventured ſo far, *as that they went to him.*

3. *And perceiving a little after, that there was no gall in the beaſt, they went* ſo much the more ſcornfully, *as to put* a bridle on him, *and gave him to children to lead.*

4. Mor. *The fable ſignifieth, that things that are terrible, become contemptible by cuſtome.*

197. Of the Serpent.

1. A *Serpent being trodden under foot by many men, complained to* Jupiter.

2. *And* Jupiter *ſaid to him, If thou hadſt ſtung him that firſt trod upon thee,* the next would not have adventured to do it.

3. Mor. *The fable ſignifieth, that* they that withſtand thoſe that firſt ſet upon them, become terrible to others.

198 Of the Pidgeon.

1. A *Pidgeon* being thirſty, *as ſoon as ſhe ſaw* a pot of water painted *in a place,* thinking it was ſo indeed, *and* being carried on with a full ſwoop, daſh'd her ſelf againſt the board, *before ſhe was aware,* inſomuch, *that her wings being broken,* ſhe fell to the ground, *and was caught by* one of them that came by.

2. Mor. *The fable ſignifieth, that* ſome men, through too much earneſtneſs, ſetting upon things unadviſedly, undo themſelves.

hendit, deinde sic ad asinum versus est.

5. *Mor.* Fabula significat, eos *qui sociis insidiantur, sæpe & seipsos nescios perdere.*

195. *De Gallina & Hirundine.*

1. GAllina serpentis ovis inventis, *diligenter calefacta excludit.*

2. Hirundo autem, cùm eam vidisset, ait; demens, quid hæc nutris, quæ cum excreverint, *a te prima injuriam auspicabuntur.*

3. *Mor.* Fabula significat, *implacabilem esse pravitatem, licet afficiatur maximis beneficiis.*

196. *De Camelo.*

1. CUm primùm visa est Camelus, homines perterriti, & *magnitudinem admirati* fugiebant.

2. Ubi verò *procedente tempore* cognoverunt ipsius mansuetudinem, *confisi sunt eo usque* ut eam accederent.

3. At intellecto paulo post, belluæ non inesse bilem, *eo contemptius* iêre ut *frena ei imponerent*, & pueris agendam traderent.

4. *Mor.* Fabula significat, terribiles res consuetudine contemptibiles fieri.

197. *De Serpente.*

1. SErpens a multis hominibus pessundatus, *Jovem* postulavit.

2. *Jupiter* autem ad eum dixit. Si qui prior conculcavit, pupugisses, *nequaquam id facere secundus aggressus fuisset.*

3. *Mor.* Fabula significat, *eos, qui prius invadentibus resistunt, aliis formidolosos fieri.*

198. *De Columba.*

1. COlumba *siti correpta*, ut vidit in quodam loco *poculum aquæ depictum verum rata*, atque *multo elata impetu*, insciа *in tabulam offendit*, *usq; adeo*, ut & pennis ipsius perfractis *in terram decideret*, atque *a quodam occurrentium* caperetur.

2. Mor. Fabula significat, nonnullos homines *ob vehementes alacritates inconsulto res aggredientes, injicere se in perniciem.*

199. Of the Pidgeon and the Crow.

A *Pidgeon being kept in* a dove-coat, *was* proud of her fruitfulness.

2. *But a Crow, when she heard her, said, O thou (Pidgeon)* forbear to boast of this; *for the more thou breedest, the more sorrow thou increasest*

3. Mor. The *Fable signifieth, that they are the most miserable of all servants, that* have many children in their servitude.

200. Of the Rich man.

1. A *Rich man having two daughters, when the one was dead, hired* mourning women.

2. *And when the other daughter said, How wretched are we, which know not how to lament, to whom the mourning pertaineth; but those that are* nothing akin, *wail so very much?*

3 *Her mother said, Daughter, do not wonder if these take on so, for* they do it for monies sake.

4. Mor. *The fable signifieth, that some men out of covetousness, are not ashamed* to gain by other mens calamities.

201. Of the Shepherd.

1. A *Shepherd, having driven his sheep into* a grove of Oaks, *laid his coat under an oak, and went up into it, and* beat down the acorns.

2. *And the sheep, as* they ate the acorns, *ate up his cloaths too at unawares.*

3. *But when the shepherd was come down, and* saw that which was done.

4. *O ye most naughty living Creatures, saith he, ye afford fleeces and cloaths for others, and filch away even my coat from me, which feed you.*

5. Mor. *The fable signifieth that many men out of madness, do kindnesses to those that nothing belong to them, and* do mischief to those of their own house.

202. Of the Neat-heard.

1. A *Neat heard feeding* a herd of Cattle, *lost a Calf, and looking up and down all the desart,* he spent much time in seeking it.

2. *When he could find nothing, he vowed to* Jupiter, *that if he would but shew him the thief which had taken his calf, he would sacrifice a kid to him.*

3 *But as he went into an oak grove, he found his calf to be devoured by a Lion.*

4. *Then* trembling, and sore agast, *he* lifted up his hands towards heaven, *and said:*

5. *O master* Jupiter, *I promised that I would give thee a kid, if I might find the thief; and* now I engage to sacrifice a bull *to thee, if I may escape his* hands.

6. Mor. *The fable is against unfortunate men who whilst they want any thing pray that they may find it; and when they have found it, seek to be shut of it.*

199. *De Columba & Cornice.*

1. COlumba in *columbario* quodam nutrita, *facunditate superbiebat.*
2. Cornix verò, ea audita, air, Heus tu, *desine hâc re gloriari*; nam quò plures paris, eò plus mœroris accumulas.
3. *Mor.* Fabula significat, ex famulis quoque, eos esse infelicissimos, qui *in servitute multos filios faciunt.*

200. *De Divite.*

1 DIves duas habens filias, altera mortua, *præficas* conduxit.
2. Cum verò altera filia dixisset, Ut nos miseræ, ad quas pertinet luctus, lamentari nescimus? hæ verò *non necessariæ* sic vehementer plangunt?
3. Mater ait, nè mirare filia, si hæ ità lamententur, nam *nummorum gratia id agunt.*
4. *Mor.* Fabula significat, nonnullos homines ob avaritiam, non vereri *alienis calamitatibus quæstum facere.*

201. *De Pastore.*

1. PAstor actis in *quercetum* quoddam ovibus, strata sub quercu veste, ascendit, & *fructum decutiebat.*
2. Oves verò *inter edendum glandes*, nescia & vestes una devorarunt.
3 At cùm pastor descendisset, & *quod erat actum vidit.*
4. O pessima, ait, animalia, vos cæteris vellera ac vestes præbetis, à me verò qui vos nutrio, & vestem surripitis.
4. *Mor.* Fabula significat, plerosque homines ob dementiam eos, qui nihil ad se attinent, beneficio afficere; & *in domesticos mala operari.*

202. *De Bubulco.*

1. BUbulcus *armentum taurorum* pascens amisit vitulum; lustrando omnem solitudinem, *indagando, moram traxit.*
2. Ubi invenire nihil potuit, precatus est *Jovem*, si furem, qui vitulum cepit, ostenderit, hœdum in sacrificium oblaturum.
3. Cæterum proficiscens in quercetum quoddam invenit à leone devorari vitulum.
4. *Trepidus* igitur *& perterrefactus, elevatis manibus suis in cœlum*, ait.
5. O domine *Jupiter*, promiseram tibi hœdum me daturum esse, si furem invenirem: nunc *taurum* tibi *recipio sacrificaturum*, si *hujus manus effugero.*
6 *Mor.* Fabula in homines infortunatos, qui dum quippiam amiserint, precantur ut inveniant; cum invenerint, *quærunt effugere.*

203. Of the Eagle.

1. AN *Eagle sate upon the Rock*, ready to catch a Hare.
2. *But one hit her* with an Arrow, *which went into her, but* the notch with the feathers stood before her eyes; *which when she saw, she said*:
3. *And* this is another grief to me, *that I must die by my own feathers.*
4. *Mor.* The *fable signifieth, that* it is a hard case, *when one is* endangered by his friends,

204. Of the Worm and the Fox.

1. A *Worm that* was hid under the dirt, *said to all the living Creatures, I am a* Physician, well skilled in physick, such a one as Pæon, *the God's Physician.*
2. *And how, quoth the Fox, seeing thou cureſt others, doſt thou not cure thy ſelf, being lame?*
3. Mor. The *fable ſignifieth, that* unleſs experience be forth coming, all talking is to no purpoſe.

205. Of the Hen that laid golden Eggs.

1. ONe *having a Hen that laid golden Eggs, ſuppoſing that* a maſs of gold *was in her, found her, when ſhe was killed, to be like other hens.*
2. *This man hoping to find much wealth,* was deprived even of that little.
5. Mor. The *fable ſignifieth, that one muſt be content with what he hath, and* avoid unſatiableneſs.

206. Of the Wolf and the old Woman.

1. A *Hungry Wolf* went about, ſeeking meat.
2. *And going to a certain place, he heard a little child crying, and an old-woman ſaying to it,* Give over crying; *or if not, I will give thee* within this hour *to the wolf.*
3. *The wolf therefore thinking, that the old woman ſpake in earneſt,* expected till the hour was near ſpent.
4. *But when the evening was come, he heard the old woman again,* ſpeaking fair to the child *and ſaying*:
5. *If the Wolf come hither, we will kill him, child.*
6. *When he heard theſe things, the wolf ſaid, as he went, in this Cottage,* they ſay one thing and do another.
7 Mor. The *fable is againſt men,* whoſe deeds are not anſwerable to their words.

203. *De Aquila.*

1. SUper petrâ aquila sedebat, *leporem captura.*
2. Hanc autem quidam *percussit sagitta,* quæ intra ipsam ingressa est, sed *crena cum pennis ante oculos stabat*; quam cùm vidisset, aiebat:
3. Et *hoc mihi altera mœstitia,* quòd propriis pennis peream.
4. *Mor.* Fabula significat, *durum esse,* cùm quis *a suis periculà patiatur.*

204. *De Verme & Vulpe.*

1. QUi *sub cæno celabatur* vermis, super terram egressus dicebat omnibus animalibus, Medicus sum, *medicaminum doctus, qualis est Pæon* deorum medicus.
2. Et, quomodo ait vulpes, alios curans, te ipsum claudum non curas?
3. *Mor.* Fabula significat, *nisi præsto experientia fuerit, omne verbum inane esse.*

205. *De Gallina auripara.*

1. GAllinam quis habens ova aurea parientem, ratus intra ipsam *auri massam* inesse, occisam aliis gallinis similem reperit.
2. Hic multum sperans invenire divitiarum, & *exiguis illis privatus est.*
3. *Mor.* Fabula significat, oportere contentum esse præsentibus, & *fugere inexplebilitatem.*

206. *De Lupo & Vetula.*

1. LUpus esuriens *circuibat quærendo cibum.*
2. Profectus autem ad locum quendam, audivit lugentem puerulum, eique dicentem anum: *Desine plorare*; sin minus, *hac hora* tradam te lupo.
3. Ratus igitur lupus seriò loqui aniculam, *expectabat ad multam horam.*
4. Sed cum advenisset vespera, audivit rursus *blandientem puerulo,* ac dicentem.
5. Si venerit lupus huc, interficiemus eum, fili.
6. His auditis lupus eundo dicebat, in hoc tugurio *aliud dicunt, aliud faciunt.*
7. *Mor.* Fabula in homines, *quorum facta verbis non respondent.*

207 Of the Gnat and the Lion.

A Gnat coming to a Lion, said, I am neither affraid of thee, neither art thou stronger than I.

2. Dost thou think that I have less strength, because thou rendest with thy paws, and biteſt with thy teeth?

3. This a woman can do, that fighteth with a man.

4. But I am far stronger than thee

5. And if thou wilt let us come to the fight.

6. And when she had sounded her Trumpet, the gnat stuck upon him, biting his smooth cheeks about his nostrils.

7. Now the Lion tare himself with his own paws, till he was vexed.

8. But the gnat, when she had overcome the Lion, after she had sounded her Trumpet, and sung a song of triumph, flew away.

9. But when she was to be devoured, being entangled in a spiders web, she lamented, that she, having fought with the strongest, should be killed by a Spider, a mean kind of living Creature,

10. Mor. The fable is against those, that vanquish great ones, and are vanquished by little ones.

The End.

207. *De Culice & Leone.*

1. CUlex accedens ad leonem ait, Neque timeo te, neque fortior me tu.

2. Minus mihi adesse vitium ideo existimas, quòd *laceres unguibus,* & dentibus mordeas.

3. Hoc & fœmina cum viro pugnans facit.

4. Ego verò longè sum te fortior.

5. Si vero vis, veniamus ad pugnam.

6. *Et* cum *tuba cecinisset,* culex inhæsit, mordens circa nares ipsius lævet genas.

7. Leo autem propriis unguibus dilaniavit seipsum; donec indignatus est

8. Culex autem, victo leone, cum sonuisset tuba, & *epinicium cecinisset,* evolavit.

9. Aranea verò vinculo implicitus cùm devoraretur, lamentabatur, quod cum maximis pugnans, à vili animali aranea occideretur.

10. *Mor.* Fabula in eos, qui prosternunt magnos, & à parvis prosternuntur.

FINIS.